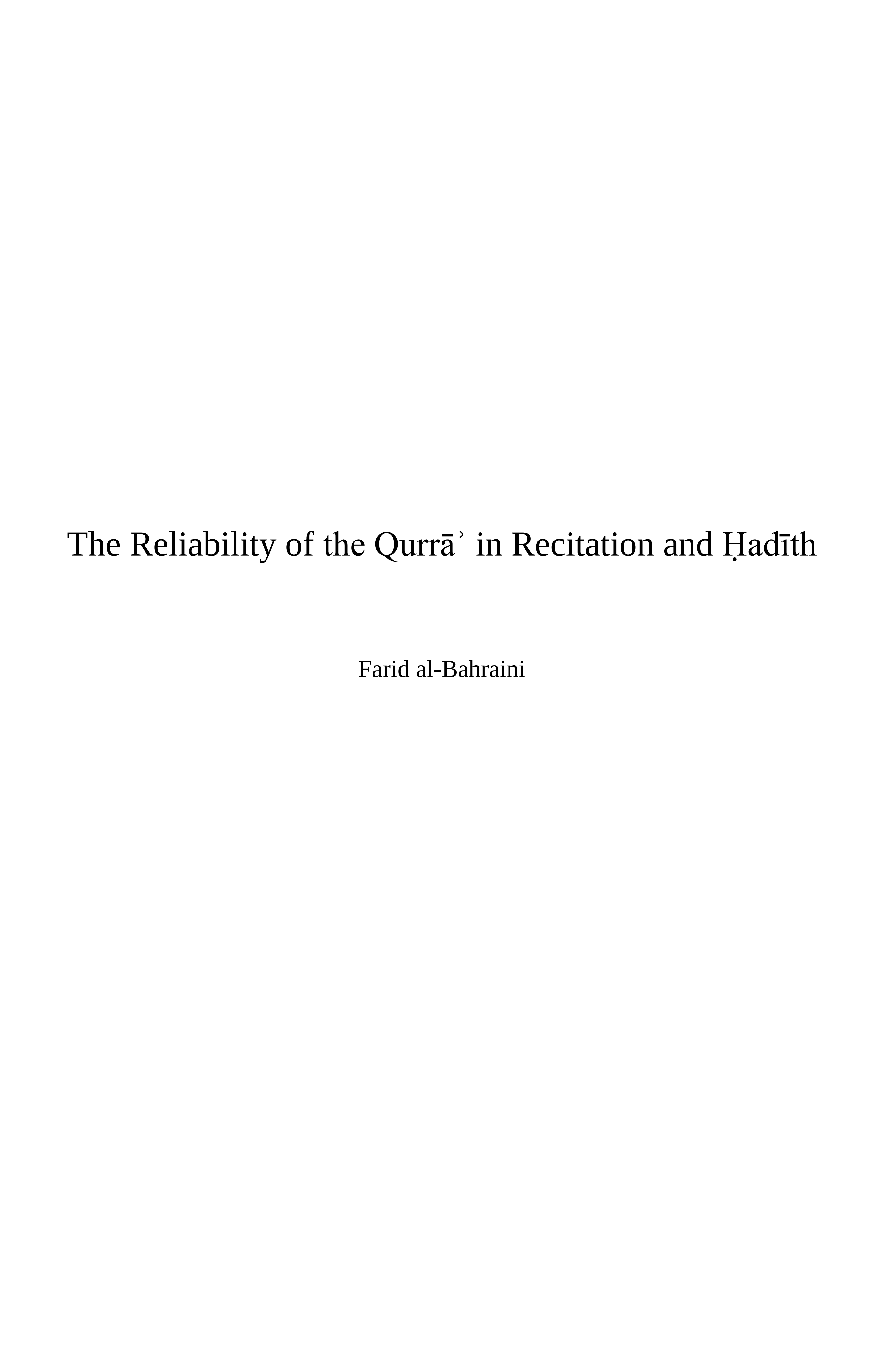


The Reliability of the Qurrāʾ in Recitation and Ḥadīth

Farid al-Bahraini

Contents

How can one be considered reliable as a reciter of the Qurʾān while being regarded as unreliable in narrating *ḥadīth*? Surely, the way in which memories are stored is quite complex, but it is unimaginable for there to be a part of the brain for the Qurʾān and another for *ḥadīth.* Unfortunately, those who are not familiar with how narrator criticism works conclude that being "weak in *ḥadīth* and strong in Qurʾān" is irreconcilable, thus leading them to dismiss reciters considered to be weak in *ḥadīth* as unreliable in the Qurʾān. As a result, they have rejected centuries of scholarship to their facile understanding of the nature of *ḍabṭ* (accuracy). This paper will demonstrate the flaws in this reasoning and will prove the reliability of the seven eponymous reciters and their *rāwīs*.

Acquiring the Recitations

Before delving into the topic of the correct method of determining the reliability of the reciters, it is imperative to establish that recitations are acquired and not invented. The first generation of Muslims, the Companions, had narrated through multiple chains that the Prophet (peace be upon him) taught seven *aḥruf* (modes/recitations).[1] Any combination of the seven would be considered a valid recitation. The Companions that were well-known for teaching the Qurʾān, like Zayd, Ubay, and Ibn Masʿūd, were each known for having their own respective recitation.

The different recitations were accepted as equally valid by early authorities. Ibn Sīrīn (d. 110 AH) said, "Had I not feared that my recitation gets mixed up, I would have recited both the recitation of Ibn Masʿūd and the recitation of Ibn ʿAffān."[2] Saʿīd bin Jubayr (d. 95 AH), on the other hand, when leading the prayers during the month of Ramadan, would recite both recitations, the recitation of ʿUthmān on one night, and the recitation of Ibn Masʿūd on the other.[3]

The eponymous reciters also often recited different variants interchangeably. Al-Kisāʾī used to say, "I don't mind reading it as *malik or mālik* (Q. 1:4)."[4] Similarly, Ḥafṣ reported that ʿĀṣim recited both "*al-birra"* and "*al-birru*" (Q. 2:177*).*[5]

The objective of a reciter was to recite the Qurʾān in the way he was taught, for the recitation was a *sunnah*. Ibn Mujāhid states that the consensus of both scholars and laymen is based on what has been reported from ʿOmar bin Al-Khaṭṭāb, Zayd bin Thābit, ʿUrwa bin al-Zubayr, Muḥammad bin al-Munkadir, ʿOmar bin ʿAbdil ʿAzīz, and ʿĀmir al-Shaʿbī, that the

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[1] Al-Ṭayālisī, *Musnad Abī Dāwūd Al-Ṭayālisī,* p. 559; Muslim, *Ṣaḥīḥ Muslim*, p. 372.
[2] Al-Mustaġfirī, *Faḍāʾil al-Qurʾān*, 1/370.
[3] Abdulrazzāq, *al-Muṣannaf*, 4/110.
[4] Al-Dānī, *Jāmiʿ al-Bayān*, p. 154.
[5] Ibid., p. 415.

recitation is a *sunnah*, in which a student takes from his teacher.[6] Due to this, the reciter's goal was to recite in the way of the teacher(s).

When the Companions approached the Prophet (peace be upon him) after differing on a recitation, he would say, "Recite in the manner that you were taught," and they would leave, each with his own recitation.[7] When Ibn Masʿūd recited "*hayta laka"* (Q. 12:23), he was told to recite it as "*hīta laka*," a dialectal variant, wherein which he responded, "Rather we recite it in the way that we were taught."[8]

Similarly, we find Abū ʿAmr stating that he would have recited some words differently, except he has no choice but to follow what was recited.[9] Ḥamza, as well, testified that he doesn't recite anything that hasn't been attributed to the predecessors.[10] Al-Kisāʿī also puts aside his understanding of the context of a verse due to being bound by the recitation of his predecessors.[11] Nāfiʿ eloquently expresses the same idea by saying, "We pay no heed to the speech of a poet or the people of language, [but] the young [acquire it] from the old."[12]

Futhermore, the reciters didn't merely recite whatever was attributed to their predecessors, but only recited what they were able to verify. ʿĀṣim wished he could recite some of the variants that had been attributed to ʿOmar bin al-Khaṭṭāb. When asked about why he didn't, he responded, "I had not read it upon anyone, but I merely heard trustworthy people attribute it to him."[13] In a similar fashion, Abū ʿAmr said, "I had heard that ʿImrān bin Huṣayn recited some words of the Qurʾān, and I'd wish I had someone I could read it onto so that I could include it in my recitation, to then teach it to the people."[14]

The classical scholar of *qirāʾāt* Abū al-Faḍl al-Khuzāʿī said, "The recitation of the Qurʾān is a passed down *sunnah*, from the mouths of one generation to the next. One may not recite or teach that which he hadn't taken from someone, for that conflicts with the actions of the past *imāms* and pious predecessors, violating with this act the consensus of the Muslims. He isn't praised when correct and carries the burden and punishment when incorrect, for no established *imām* or well-known scholar had preceeded him to this."[15]

It was with this in mind that ʿĀṣim imitated the recitation of his teacher Abū ʿAbd al-Raḥmān accurately in every single word with the exception of one.[16] Similarly, Ḥafṣ imitated

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[6] Ibn Mujāhid, *al-Sabʿa*, p. 49-50.
[7] Al-Mūṣilī, *Musnad Abī Yaʿlā*, p. 924.
[8] Al-Dūrī, *Juzʾ fīhī Qirāʾāt al-Nabī*, p. 157.
[9] Ibn Mujāhid, *al-Sabʿa*, p. 83.
[10] Ibid., p. 76.
[11] Al-Dānī, *Jāmiʿ al-Bayān*, p. 42.
[12] Ibid, p. 195.
[13] Al-Rūḏbārī, *Jāmiʿ al-Qirāʾāt,* 1/271.
[14] Ibid., 1/272.
[15] Ibid., 1/270.
[16] Al-Dānī, *Jāmiʿ al-Bayān*, p. 609. The word that ʿĀṣim recited differently was *aṣ-ṣadafayn* (Q. 18:96), which he took from his other teachers, Zir and Shaqīq. The variants are dialectal.

ʿĀṣim, with the exception of one word.[17] After Ḥafṣ passed away, ʿUbayd bin al-Ṣabbāḥ one of his primary students, taught ʿAlī bin Saʿīd Al-Bazzāz, al-Ḥasan bin Mubārak al-Anmāṭī, Ibrāhīm bin al-Simsār, and ʿAlī bin Muḥayṣin. Al-Ashnānī states that none of them differed with ʿUbayd bin al-Ṣabbāḥ in any of what they had recited.[18]

Whether the intention of a reciter was to loyally transmit the recitation of his teacher or whether his intention was to construct a recitation by combining the recitations of multiple teachers into one, the reciter was bound to what he had heard from his teachers.

A vivid example can be found in the recitations of al-Dūrī, a *rāwī* of both Abū ʿAmr's and al-Kisāʾī's recitations, and author of *Juzʾ fīhī Qirāʾāt al-Nabī*, a short compilation of the Prophet's (peace be upon him) recitations through singular chains. Al-Dūrī would attribute to Abū ʿAmr and al-Kisāʾī their recitations, even when it conflicted with what was attributed to the Prophet (peace be upon him) through a singular chain, like Abū ʿAmr's recitation of *ġayru* instead of *ġayra* (Q. 4:95),[19] or al-Kisāʾī's recitation of *musawwamīn* instead of *musawwimīn* (Q. 3:125).[20] Sometimes, both reciters would conflict with the singular prophetic *qirāʾa*, like with the recitation of *wa-riyāshan* (Q. 7:26) and *yassāqaṭu* (Q. 19:25).[21]

Al-Dūrī's intention isn't to attribute to his teachers what he'd attained through a singular chain, but his duty was to attribute to them what they recited, for Al-Dūrī held the belief that their recitations were equally valid since they had also been uttered by the Prophet (peace be upon him) and were transmitted by the community as a whole. Abū ʿAmr furthermore affirms that "if I heard that a man said: 'I heard the Messenger of Allah (peace be upon him),' I still wouldn't accept it," if that one reciter conflicted with the masses.[22]

This paper will further confirm that the *rāwīs* were highly accurate in their recitations, rarely ever disagreeing in the recitation of the *qāriʾ*.[23]

Weak in *Ḥadīth* and Strong in Qurʾān

The science of criticism of narrators (*al-jarḥ wal-taʿdīl*) mainly revolves around verdicts that pertain to *ʿadāla* (righteousness) and *ḍabṭ* (accuracy). Most of the criticisms leveled against the reciters involve the latter.

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[17] Ibid., p. 532. The word that Ḥafṣ recited differently was *ḍuʿf* (Q. 30:54), also a dialectal variant. See al-Azharī, *Maʿānī al-Qirāʾāt,* p. 393.
[18] Ibid., p. 134-135.
[19] Al-Dūrī, *Juzʾ fīhī Qirāʾāt al-Nabi*, p. 146.
[20] Ibid., p. 148.
[21] Ibid., p. 152, 161.
[22] Al-Sakhāwī, *Jamāl al-Qurrāʾ*, 1/347-348.
[23] The only major exception can be found in the variants between Ḥafṣ and Abū Bakr, which is due to ʿĀṣim reciting in two different readings. This will be expanded upon in the relevant section.

By consulting the biographies of the reciters in works of *ḥadīth,* we find instances in which the critics would criticize a reciter for their *ḥadīth* but would explicitly praise them for their recitation. For example, Ibn Ḥanbal had a negative view of Nāfiʿ in *ḥadīth,* and yet, preferred his recitation over all.[24] Similarly, Ibn Maʿīn was very harsh with Ḥafṣ in *ḥadīth*, but favoured his recitation from ʿĀṣim over Abū Bakr bin ʿAyyāsh's recitation.[25] Ibn Ḥajar al-ʿAsqalānī describes Ḥafṣ as "rejected in *ḥadīth* while being an *imām* in recitation,"[26] while Al-Ḏahabī said that he was "solid in recitation and weak in *ḥadīth."*[27] Statements like these were made without any need to provide an explanation, for classical scholars did not recognize these as contradictory stances.

One's proficiency when recollecting the Qurʾān or *ḥadīth* is strongly tied to the attention and care given to either discipline. Without sufficient revision, one will naturally find themselves making mistakes, to the point where they may become unfamiliar with what they had once memorized.

When describing the status of Hishām, Abū Ḥātim claimed that Hishām's negligence occurred at an older age, since he had stopped reviewing his own *ḥadīth*.[28] Due to this, Hishām became a victim of *talqīn*.[29] It should be noted that Hishām's *talqīn*[30] had no effect on his role as a reciter of the Qurʾān since he only fell into *talqīn* due to his unfamiliarity with his own reports and his negligence with revision. One of the main reasons that narrators of *ḥadīth* rose to prominence is due to their age. Their reports are sought by the new generation of narrators that were on the lookout for shorter chains. Hishām's popularity as a reciter, as well as his age, led younger narrators to him. Unfortunately, he didn't give his *ḥadīth* the attention that it deserved, causing him to fall into error, and at times, into *talqīn.*

On the other hand, Hishām, being one of the main reciters of al-Shām, would not be susceptible to *talqīn* in his Qurʾānic recitation. Rather, others were influenced by his choices in recitation and not the other way around. Upon the death of Ibn Ḏakwān, in the year 242 AH, the people of al-Shām, as a whole, went to Hishām, and continued to absorb his recitation until he

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[24] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 4/208; Ibn Abī Yaʿlā, *Ṭabaqāt al-Ḥanābila,* 1/202.
[25] Ibn ʿAdī, *al-Kāmil fī Ḍuʿafāʾ al-Rijāl,* 3/268.
[26] Ibn Ḥajar, Taqrīb al-Tahḏīb, p. 208.
[27] Al-Ḏahabī, *Mīzān al-Iʿtidāl*, 2/319.
[28] Ibn Abī Ḥātim, *Al-Jarḥ wal-Taʿdīl*, 9/85.
[29] *Talqīn* is generally defined as the teacher's acceptance of someone else's text as his own when read to him by a student. This may be malicious, like in cases where the student is trying to get the teacher to narrate a false report. Sometimes, it isn't malicious at all, like in cases in which the student is merely testing his teacher, in order to see if the teacher is aware of what is being attributed to him.
[30] ʿAbdullāh bin Moḥammad bin Sayyār states that Hishām was affected by *talqīn*. See Ibn Ḥajar, *Tahḏīb al-Tahḏīb,* 4/277. Abū Dāwūd stated that Faḍlak caused Hishām to fall into *talqīn* by making him narrate the reports of Abū Mus-hir al-Dimashqī. Refer to Abū Dāwūd, *Suʾālāt Abī ʿUbayd*, p. 237. It should be noted that Faḍlak did this to test Hishām, without any malicious intent. After all, Abū Mus-hir was regarded to be a trustworthy scholar that was contemporaneous to Hishām. In other words, the narrations that Hishām incorrectly affirmed as his own reports were from a sound source.

passed away three years later,[31] which is a testament to his reliability as a reciter up until his death.

In summary, Hishām frequently reviewed his recitation, but didn't give his *ḥadīth* sufficient attention. The situation is similar with all reciters who have been critiqued for making mistakes in the texts of *ḥadīth,* be it for confusing the names of narrators, or for falling into *talqīn*. Whichever the case may be, having a good memory or being an *imām* in recitations didn't mean that one was necessarily focused on reviewing their acquired *ḥadīth.*

However, cases like that of Hishām should not be confused with others in which a reciter's overall memory was affected by natural factors, such as dementia, which will be examined in the section pertaining to Qunbul.

On rare occasions, the *ʿadāla* of the reciter is questioned. While one's *ʿadāla* entails many factors, it is mainly their truthfulness that determines their reliability. If a narrator is considered a liar in *ḥadīth*, why would one trust their recitation? This topic will be addressed thoroughly in the section on the recitation of Ḥafṣ.

Modern Criticisms against the Seven Reciters

Due to the assumption that the weakness in *ḥadīth* necessitates weakness in recitation, criticisms towards the validity of the canonical *qirāʾāt* have arisen from some Shīʿī scholars as well as Western academics. One of the boldest critics, Shady Hekmat Nasser, even went as far as to claim that "with the *Qurrāʾ* subjected to such harsh criticism, applying the rules of *jarḥ* and *taʿdīl* in the same way they were applied to *Ḥadīth* would have meant the exclusion of a large number of *Qurrāʾ*, including some of the Canonical Readers and their *Rāwīs*."[32] Nasser also recklessly claims that "the seven/ten Readers and their two main *Rāwīs* were all deemed weak *(ḍaʿīf*) and careless in their transmission of Ḥadīth".[33] The upcoming sections will demonstrate that most of them were actually reliable in *ḥadīth*.

In his recently released book, Nasser includes a chapter in which he lists out the evaluations of *ḥadīth* critics towards the reciters, purposefully listing negative information only.[34] Even though he admits that he is being selective by not sharing statements of praise, he immediately mentions that some "anecdotes resemble hagiographies," thus casting doubt on positive comments made towards the reciters.[35]

[31] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār,* pp. 224-225.
[32] Nasser, *The Second Canonization of the Qurʾān*, p. 136.
[33] Nasser, *The Transmission of the Variant Readings of the Qurʾān*, p. 111.
[34] Nasser, *The Second Canonization of the Qurʾān*, p. 131
[35] Ibid., p. 135.

The late Shīʿī scholar Abū al-Qāsim al-Khūʾī, who Nasser described as one who attempted to "systematically undermine the value of the Canonical Readings of the Qurʾān,"[36] was at least generous enough to include much of the positive appraisals by the *ḥadīth* critics.[37] Nasser, on the other hand, felt a greater need to include insignificant criticisms like the claim that ʿAbdullāh bin Ḏakwān's "father was the brother of Abū Luʾluʾa, the assassin of ʿUmar b. al-Khaṭṭāb,"[38] which isn't only irrelevant, but entirely inaccurate, for ʿAbdullāh bin Ḏakwān al-Qurashī is not ʿAbdullāh bin Aḥmad bin Bashīr bin Ḏakwān, the Damascene reciter.

At times, Nasser would provide irrelevant[39] negative criticisms without providing a proper context. For instance, Nasser quoted Ibn Ḥanbal saying, "One must repeat the prayer if it was led by Hishām."[40] However, the full context shows that this was because of Hishām's ideological position that one's recitation of the Qurʾān is created,[41] which has nothing to do with his reliability as a reciter.

Another example of the irrelevant information that Nasser chooses to highlight is that "Shuʿba used to boast and say: "I am one half of Islam" (*anā niṣf al-Islām*), in reference to his excellence in Qurʾānic recitation."[42] By Nasser's own admission, he only includes negative information about the narrators, which suggests that the inclusion of Abū Bakr's (Shuʿba) self-praise here was done tongue-in-cheek. However, Nasser did not understand the quote properly, since Abū Bakr was speaking about his age. Abū Bakr was born in the year 100 AH and passed away around a hundred years later, which makes his age around half of the age of Islam. This understanding is confirmed by al-Ḏahabī.[43] Either way, highlighting beneficial information like the praise that Abū Bakr received for his trustworthiness, his status, and his recitation, would have been more relevant to the topic and meaningful.

More disturbing, however, are some of Nasser's questionable claims and actions. For example, Ibn Ḥajar states that Qunbul was made the chief of police "during the middle of his life and he was praised (*ḥumidat sīratuhu*)."[44] Nasser, instead, writes it as the following: "He became the chief of the Police (*shurṭa*) in Makka but grew corrupt (*kharubat sīratuhu)*."[45] In the footnotes, he references Abū Ġudda's edition. However, upon closer inspection, the quotation

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[36] Ibid., p. 131.
[37] Al-Khūʾī, *Al-Bayān fī Tafsīr al-Qurʾān*, p.126-147.
[38] Nasser, *The Second Canonization of the Qurʾān*, p. 132
[39] Other irrelevant reports include Hishām refusing to teach *ḥadīth* without receiving payment, as well as an anecdote in which a man stumbles upon him sitting in an awkward position that exposed his private parts. Hishām jokes, "Your eyes will never suffer from ophthalmia." Requesting payment for teaching *ḥadīth* and having an awkward sense of humor bears no connection to ones reliability in recitation or *ḥadīth.*
[40] Nasser, *The Second Canonization of the Qurʾān*, p. 132
[41] Al-ʿAsqalānī, *Tahḏīb al- Tahḏīb,* 4/277
[42] Nasser, *The Second Canonization of the Qurʾān*, pp. 133.
[43] Al-Ḏahabī, *Tahḏīb Tahḏīb al-Kamāl*, 10/208.
[44] Al-ʿAsqalānī, *Lisān al-Mīzān*, ed. Abū Ġudda, 7/284-285.
[45] Nasser, *The Second Canonization of the Qurʾān*, p. 132.

cannot be found in the referenced edition.[46] Instead, it appears as though Nasser was using the Dār al-Niẓāmiyyah edition,[47] which includes this mistake. Nasser, strangely, overlooks both *Ġayat al-Nihāya* and *Maʿrifat al-Qurrāʾ*, two works that he often relies upon, as well as the copy of *Lisān al-Mīzān* that he actually references when choosing this wording. Of course, the correct wording is that Qunbul was "praised" and not that he was "corrupt", which is what we find in the Ragip Paşa manuscript of *Lisān al-Mīzān* that was reviewed by Ibn Ḥajar himself.[48] Nasser's dismissal of the wording in Abū Ġudda's edition, while still referencing it as his source, along with the correct page number, requires an explanation.

Another questionable statement by Nasser includes his fallacious claim about ʿĀṣim, referring to him as "unanimously weak," which I've previously dissected in another paper.[49] A thorough examination of the status of ʿĀṣim will also be provided in the relevant section below.

Other instances of problematic translations that were made to show reciters in a negative light will be examined in the relevant sections as well.

Determining the Reliability of the Reciters

Since one's proficiency in *ḥadīth* isn't necessarily connected to their proficiency in recitation, it is only natural to conclude that it is one's recitation that determines their level as a *qāriʾ*.

The reliability of the reciter was determined by their community as a whole, including reciters, scholars, and laymen. The recitation isn't created out of thin air, but it existed within each of these communities, and the reciter's adherence to the established recitations and his proficiency earned him the position as a chief reciter. When Ibn Muḥayṣin recited in a manner that conflicted with the consensus of the people of Makkah, the community turned away from him and gathered around Ibn Kathīr (d. 120 AH) for his adherence to the Makkan recitation.[50]

Even though the consensus of the community is sufficient to accept the accuracy of the canonized recitations, this paper aims to further confirm the consensus by firstly examining the statements of the scholars of *ḥadīth*, highlighting statements made in praise of the recitation of the reciters, and establishing a basis for the variants of the reciters through corroborations.

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[46] Ibid., p. 903.
[47] Al-ʿAsqalānī, *Lisān al-Mīzān*, 5/249.
[48] Al-ʿAsqalānī, *Lisān al-Mīzān*, 73-b.
[49] Al-Bahraini, *A Critique of Shady Nasser's Treatment of the Ḥadīth of Seven Aḥruf*, p. 3.
[50] Al-Sakhāwī, *Jamāl al-Qurrāʾ*, 2/559.

Corroborations of Recitations

When ascertaining the reliability of a variant, seeking corroborations is a method that is as old as the recitations themselves. After all, Nāfiʿ collected his recitation from seventy of the *tābiʿīn*, relying only on what was corroborated.[51] While this practical examination will bolster the reader's perception of the seven canonical recitations, it is necessary to recognize that the communities of second and third-generation Muslims, the contemporaries of the eponymous reciters, were in a vastly better position to determine the authenticity of a recitation. After all, our studies of the recitation of Ibn Kathīr, for example, are limited to fourth and fifth-century works that are limited to variants by a set number of major reciters. On the other hand, contemporaries of Ibn Kathīr had direct access to his teachers and his peers. Therefore, the acceptance of the people of Makkah of his recitation outweighs any possible examination that could ever be conducted by a modern student of recitation.

When looking for corroborations of a particular recitation, it is best to look for recitations that predate the reciters that are being studied. A recitation by Nāfiʿ (d. 169 AH), when corroborated against one by Ibn ʿĀmir (d. 118 AH), is proof that the recitation was acquired by a predecessor. Nāfiʿ is accurately transmitting a recitation that was taught to him, for the odds that both Nāfiʿ and Ibn ʿĀmir are making the same mistakes is highly unlikely. The same applies if the recitation is shared by Nāfiʿ and his teacher Abū Jaʿfar (d. 130 AH). Hypothetically speaking, even if Nāfiʿ were to receive an incorrect recitation from Abū Jaʿfar, his accuracy in reciting it demonstrates his proficiency as a reciter.

Of course, not all corroborations hold the same amount of weight, for the corroboration of a student can hardly be considered a corroboration at all. For example, if Ḥamza al-Zayyāt (d. 156 AH) recited a variant that was only corroborated by his student al-Kisāʾī (d. 189 AH), the corroboration wouldn't amount to much, since al-Kisāʾī is heavily influenced by Ḥamza. In other words, al-Kisāʾī's corroboration would only be evidence of his own proficiency for accurately reciting what he heard from Ḥamza, and not the other way around. As long as there is no evidence that a reciter was corroborated by someone they've influenced, corroborations indicate that the recitation was accurately transmitted.

For the purposes of this research, the variants that will be examined are those that influence the meaning of the text, even if in minute manners. Variants that occur due to dialectal differences are either obviously intentional or too insignificant to gauge the proficiency of a reciter. These include whether a reciter chooses to recite "*as-sirāṭ*"," *aṣ-ṣirāṭ*", or "*az-zirāṭ*" (Q. 1:6).[52] This also includes verb variants that are interchangeable between masculine and feminine forms due to the nature of the noun, like "*walā yuqbalu minhā shafāʿa*" and "*walā tuqbalu*

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[51] Ibn Mujāhid, *al-Sabʿa*, p. 62.

[52] Most Arabs used the word "*sirāṭ*", Quraysh used "*ṣirāṭ*", and ʿUḏra, Kalb, and Banī al-Qayn used "*zirāṭ*". See al-Farrāʾ, *Kitāb fīhi Luġāt al-Qurʾān*, p. 9-10.

minhā shafāʿa" (Q. 2:48), both of which are acceptable linguistically, and both are attested to by the canonical recitations.[53]

For the sake of brevity, the corroborations listed in this paper for the seven eponymous reciters will be provided when the corroboration is not from among the seven.

Below, the sections have been ordered chronologically, starting with Ibn ʿĀmir and ending with al-Kisāʾī, each accompanied with their respective *rāwīs*.

ʿAbdullāh bin ʿĀmir al-Yaḥṣubī al-Ḥimyarī[54] al-Dimashqī (d. 118 AH)

In terms of *ḥadīth*, Ibn ʿĀmir is regarded to be reliable by al-ʿIjlī,[55] al-Barqī,[56] al-Nasāʾī,[57] Ibn ʿAbd al-Raḥīm, and Ibn Khalfūn.[58] Ibn Ḥibbān included him in *Thiqāt,*[59] his compilation for trustworthy narrators.

Al-Dānī said, "He was in charge of the *masjid* in Damascus, and he would correct any innovation that he came across. He was a scholar, a judge, and was truthful. The people of al-Shām took him as their leader in recitation and followed his *ikhtiyār* (choice in recitations)."[60] Abū ʿAlī al-Ahwāzī showered him with praise for his trustworthiness and ability to retain the *ḥadīth* he memorized.[61]

As for recitation, Yaḥyā bin al-Ḥārith (d. 145 AH) doesn't merely ascribe the variants of Ibn ʿĀmir to him but refers to them as the recitation of the people of al-Shām.[62] Al-Andarābī too confirms that Ibn ʿĀmir's recitation is that of those that have preceded him.[63]

In regards to Ibn ʿĀmir's teacher, Nasser relies on an opinion provided by Ibn al-Jazarī which states that "some people/someone claimed that it is not known with whom he studied the

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[53] Al-Azharī, *Maʿānī al-Qirāʾāt*, p. 46-47. The feminine "*tuqbalu"* was recited by Ibn Kathīr, Abū ʿAmr, Yaʿqūb, and was attributed to ʿĀṣim, while the others recited it as the masculine "*yuqbalu"*.
[54] In a report, Ibn ʿĀmir prevents al-Muhājir bin Abī al-Muhājir from leading the prayer. The caliph, Sulaymān bin ʿAbd al-Malik, in what appears to be a form of retaliation, instructs al-Muhājir to prevent Ibn ʿĀmir from leading and refers to him as a *daʿī* (one who claims a false lineage). The episode is used to suggest that Ibn ʿĀmir is unreliable and has attributed himself falsely to a tribe. However, al-Ḏahabī dismisses this and affirms that Ibn ʿĀmir is indeed a Ḥimyarī. See Al-Ḏahabī, *Tārīkh al-Islām,* 7/400.
[55] Al-ʿIjlī, *al-Thiqāt,* p. 262.
[56] Al-Barqī, *Tamyīz Thiqāt al-Muḥadithīn*, p. 444.
[57] Ibn Ḥajar, *Tahḏīb al-Tahḏīb,* 2/363.
[58] Muġlaṭāy, *Ikmāl Tahḏīb al-Kamāl,* 8/8.
[59] Ibn Ḥibbān, *al-Thiqāt*, 2/276.
[60] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 2/363.
[61] Ibn al-Jazarī, *Ġāyat al-Nihāya fī Ṭabaqāt al-Qurrāʾ,* 1/381.
[62] Al-Azharī, *Maʿānī al-Qirāʾāt,* p. 20.
[63] Al-Andarābī, *al-Īḍāḥ fī al-Qirāʾāt*, 2/244.

Qurʾān," [64] but leaves out Ibn al-Jazarī's response that "this is a false opinion that is not worthy of response." Ibn al-Jazarī considers al-Muġīra bin Abī Shihāb to be the likeliest teacher of Ibn ʿĀmir. Ibn al-Jazarī continues, "How could it be allowed for one to imagine that a recitation that has no basis to become agreed upon in its acceptance, recitation, and prayer, by the people and the scholars of the first generations to the last, when they are the most severe in the most minute of matters?!"[65] Hishām bin ʿAmmār reports that ʿIrāk bin Khālid said that he heard Yaḥyā bin al-Ḥārith say, "I completed the Qurʾān upon ʿAbdullāh bin ʿĀmir al-Yaḥṣubī, and ʿAbdullāh bin ʿĀmir recited it from al-Muġīra bin Abī Shihāb al-Makhzūmī, and al-Muġīra recited it from ʿUthmān bin ʿAffān, without anyone in between."[66] Nasser attempts to dismiss this chain as "mythical," arguing that these "sophisticated *isnāds*" were developed in "later *Qirāʾāt* manuals,"[67] even though this specific chain is found in a source that predates all the *qirāʾāt* manuals. Nasser then highlights the criticism that was directed at ʿIrāk bin Khālid, who was described as an "unknown individual." The criticism is not only unfounded, for ʿIrāk bin Khālid was the head reciter of Damascus,[68] but the claim that Ibn ʿĀmir took his recitation from al-Muġīra bin Abī Shihāb is corroborated by Ayyūb bin Tamīm, Suwayd bin Abd al-ʿAzīz, Hishām bin al-Ġāz, and al-Walīd bin Muslim through a report by Isḥāq bin Abī Isrāʾīl.[69] This is also supported by Ibn Ḏakwān's report where he identifies one single reciter between Ibn ʿĀmir and ʿUthmān bin ʿAffān.[70]

The recitation of Ibn ʿĀmir is mostly corroborated by the other canonical reciters. Unsurprisingly, some of the non-canonical corroborations come from Ibrāhīm bin Abī ʿAbla, another Shāmi reciter, who resided in Jerusalem. Ibn ʿĀmir also followed the Shāmī Codex, which led to his recitation diverging from the other canonical reciters. A couple of words, "*fa-yakūna*" (Q. 2:117, 3:47, 40:68) and "iḏā" (Q. 37:16) appear uncorroborated, however, this is due to the lack of early *qirāʾāt* material from Shāmī reciters. Either way, these variants were accepted and adopted as canonical by Ibn ʿĀmir's contemporaries and his community in al-Shām.

Below is a table of variants by Ibn ʿĀmir that are not corroborated by the rest of the seven. As expressed previously, the focus will be on variants that affect the meaning, for dialectal differences tend to be intentional. The existence of the corroboration indicates that the reciter did not make a mistake with the variant due to the unlikeliness of multiple reciters making the same mistake in the same verse.

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[64] Nasser, *The Second Canonization of the Qurʾān*, p. 131.
[65] Ibn al-Jazarī, *Ġāyat al-Nihāya fī Ṭabaqāt al-Qurrāʾ ,*1/380.
[66] Ibn Sallām, *Faḍāʾil al-Qurʾān*, p. 215.
[67] Nasser, *The Second Canonization of the Qurʾān*, p. 129.
[68] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār*, p. 167.
[69] Al-Dānī, *Jāmiʿ al-Bayān*, p. 83.
[70] Al-Aṣbahānī, *Al-Mabsūṭ fī al-Qirāʾāt al-ʿAshr,* p. 39

	Variant	Corroboration	Source
2:58	tuġfar	Qatāda, al-Jaḥdarī	Al-Kāmil, p. 486
2:106	nunsikh	Ibn Abī ʿAbla	Al-Kāmil, p. 491
2:115	qālū	Muṣḥaf al-Shām	Al-Nashr, 2/165
2:117, 3:47, 40:68	fa-yakūna	-	-
2:148	muwallāhā	Ibn Abī ʿAbla	Al-Minhāj, 1/270
2:165	yurawna	Abū al-Barahsam	Al-Kashf wal-Bayān, 4/274
3:169	quttilū	Al-Ḥasan	Al-Kāmil, p. 521
3:188	yaḥsabanna	Abū Jaʿfar	Al-Nashr, 2/178,185
5:50	tabġūna	Abān from ʿĀṣim, al-Shāfiʿī from Ibn Kathīr	Al-Kāmil, p. 534
6:32	wa-la-dāru al-ākhirati	Muṣḥaf al-Shām	Al-Nashr, 2/193
6:44	fattaḥnā	Abū Jaʿfar, Ruways from Yaʿqūb	Al-Nashr, 2/194
6:105	darasat	Abū Baḥriyya, Ibn Abī ʿAbla, Yaʿqūb	Al-Kāmil, p. 546
6:132	taʿmalūna	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 273
6:137	zuyyina li-kathīrin min al-mushrikīn qatlu awlādahum shurakāʾihim	Muṣḥaf al-Shām	Al-Maṣāḥif 1/269
6:139	wa-ʾin takun maytatun	Abū Jaʿfar	Al-Nashr, 2/199
7:43	mā	Muṣḥaf al-Shām	Al-Sabʿa, p. 280
7:54, 16:12	wa-shshamsu wa-l-qamaru wan-nujūmu musakhkharātun	Ibn Abī ʿAbla	Al-Kāmil, p. 553
7:75	wa-qāla	Muṣḥaf al-Shām	Al-Nashr, 2/203
7:96	la-fattaḥnā	Abū Jaʿfar, Ruways from Yaʿqūb	Al-Nashr, 2/194
7:141	anjākum	Muṣḥaf al-Shām	Al-Nashr, 2/204
7:157	āṣārahum	Abū Jaʿfar, Ayyūb, al-Ḍaḥḥāk	Iʿrāb al-Qurʾān, p. 326
7:161	khaṭīʾatukum	Al-Jaḥdarī	Al-Kāmil, p. 373
8:59	annahum	Ibn Abī Umayyah from Abū Bakr from ʿĀṣim	Jāmiʿ al-Bayān, p. 531
9:12	īmāna	Al-Ḥasan, Ibn Abī ʿAbla	Al-Kāmil, p. 386
10:11	la-qaḍā ilayhim ajalahum	ʿAwf al-Aʿrābī, ʿĪsā bin ʿOmar, Yaʿqūb	Al-Kashf wal-Bayān 14/176
10:22	yanshurukum	Abū Jaʿfar	Al-Nashr, 2/212
10:58	tajmaʿūna	Abū Jaʿfar, Ruways from Yaʿqūb	Al-Nashr, 2/214
16:110	fatanū	Ibn Abī ʿAbla	Al-Kāmil, p. 585
17:13	yulaqqāhu	Abū Jaʿfar	Al-Nashr, 2/230

17:49	iḏā	Abū Jaʿfar	Al-Nashr, 1/290
18:26	yushrik	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 365
19:35	fa-yakūna	Abū ʿImrān al-Jūnī, Ibn Abī ʿAbla	Zād al-Masīr, p. 885
20:31	ashdud	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 383
20:32	wa-ushrik-hu	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 383
21:45	wa-lā tusmiʿu aṣ-ṣumma	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 392
21:96	futtiḥat	Abū Jaʿfar, Yaʿqūb	Al-Nashr, 2/194
22:58	quttilū	Al-Ḥasan	Al-Kāmil, p. 521
23:52	wa-an	Ibn Ḏakwān reports that his book has it as *wa-anna*, which is the recitation of Ibn Kathīr, Abū ʿAmr, and Nāfiʿ.	Jāmiʿ al-Bayān, p. 637
25:17	fa-naqūlu	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 416
26:197	takun lahum āyatun	Ibn Abī ʿAbla	Al-Kāmil, p. 612
32:10	iḏā	Abū Jaʿfar	Al-Nashr, 1/290
33:67	sādātinā	Yaʿqūb	Al-Nashr, 2/261
34:23	fazzaʿa	Yaʿqūb	Al-Nashr, 2/263
37:16	iḏā	-	-
40:21	minkum	Muṣḥaf al-Shām	Al-Nashr, 2/273
52:21	ḏurriyyātuhum	Yaʿqūb	Maʿānī al-Qirāʾāt, p. 487
54:11	fa-fattaḥnā	Abū Jaʿfar, Yaʿqūb	Al-Nashr, 2/194
55:12	wal-ḥabba ḏā al-ʿaṣfi war-rayḥāna	Muṣḥaf al-Shām	Al-Nashr, 2/284
55:78	ḏū	Muṣḥaf al-Shām	Al-Nashr, 2/286
57:10	wa-kullun	Muṣḥaf al-Shām	Al-Nashr, 2/287
60:3	yufaṣṣalu	Ibn Abī ʿAbla	Al-Kāmil, p. 647

a) ʿAbdullāh bin Aḥmad bin Bashīr bin Ḏakwān al-Dimashqī (d. 242 AH)

Ibn Ḏakwān was considered truthful by Abū Ḥātim.[71] Ibn Maīn[72] said that there is no issue with him in regards to *ḥadīth*. Ibn Ḥibbān included him in *al-Thiqāt*.[73]

As for his recitation, Al-Walīd bin ʿUtba said that he was the best reciter in Iraq. Abū Zurʿa al-Dimashqī added, "I say, in my opinion, there is nobody in Iraq, Ḥijāz, al-Shām, Egypt, and Khorasān, in the time of ʿAbdullāh bin Ḏakwān, that was a better reciter than him, and Allah knows best."[74]

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[71] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl,* 5/8.
[72] Ibn ʿAsākir, *Tārīkh Dimashq*, 16/7.
[73] Ibn Ḥibbān, *al-Thiqāt*, 5/253.
[74] Ibn ʿAsākir, *Tārīkh Dimashq*, 16/6.

b) Hishām bin ʿAmmār Abū al-Walīd al-Dimashqī (d. 245 AH)

Early critics have praised Hishām as trustworthy, including Ibn Maʿīn[75] and Maslama bin al-Qāsim.[76] Al-ʿIjlī said that he was truthful.[77] Al-Khalīlī said that he was trustworthy and that the mistakes found in his *ḥadīth* reports are from his teachers, not him.[78] Ibn Ḥibbān included him in *al-Thiqāt*,[79] his compilation for trustworthy narrators. Al-Nasāʾī, his student, considered him to be a reliable *ḥadīth* transmitter.[80] Al-Dāraquṭnī said that he is "truthful, and of a high status."[81]

However, Hishām had been critiqued by some scholars of *ḥadīth* as well. Abū Ḥātim described him as truthful, but changed (*taġayyara*) when he got older.[82] Nasser translated the word *taġayara* to "senile,"[83] a non-medical term used to describe severe mental deterioration. If Abū Ḥātim intended to claim that Hishām became senile, he would have used the word *ikhtalaṭa*, which is commonly used to describe a significant impairment of mental functions. Al-Albānī explains that those that are described as "changed" can still be regarded as reliable by the scholars of *ḥadīth*, as opposed to those that fell into *ikhtilāṭ*.[84] This is further confirmed by Abū Ḥātim's final assessment of Hishām as *ṣadūq* or truthful, [85] a term used to describe one who holds a high degree of reliability. On the other hand, a valid criticism that was made against Hishām was that he was a victim of *talqīn*, which was discussed earlier in the introduction.

In terms of recitation; however, after Ayyūb bin Tamīm passed away, the people of al-Shām sought to study under two men, Ibn Ḏakwān and Hishām. When Ibn Ḏakwān passed away, they all went to Hishām.[86]

The differences in meanings in the recitations of both *rāwīs* are corroborated by other canonical recitations or other *rāwīs* from Ibn ʿĀmir, thus confirming the accuracy of the recitation of both men.

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[75] Ibn Maʿīn, *Suʾālāt Abī Isḥāq Ibrāhīm bin al-Junayd*, p. 166.
[76] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 4/276
[77] Al-ʿIjlī, *al-Thiqāt*, p. 459.
[78] Al-Khalīlī, *al-Irshād*, p. 156.
[79] Ibn Ḥibbān, *al-Thiqāt*, 5/564.
[80] Al-Nasāʾī, *Tasmiyat al-Shuyūkh*, p. 74.
[81] Al-Dāraquṭnī, *Suʾālāt Abī ʿAbdillāh al-Ḥākim,* p. 188.
[82] Ibn Abī Ḥātim, *Al-Jarḥ wal-Taʿdīl*, 9/85.
[83] Nasser, *The Second Canonization of the Qurʾān*, p. 131.
[84] Al-Albānī, *Silsilat al-Aḥādīth al-Ṣaḥīḥa*, 7/1414
[85] Ibn Abī Ḥātim, *Al-Jarḥ wal-Taʿdīl*, 1/324.
[86] Al-Ḏahabī, *Siyar Aʿlām al-Nubalāʾ,* 3/4091-4092.

The table below includes the variants in which both Hishām and Ibn Ḏakwān differed along with the corroboration in parentheses. Like the previous table for Ibn ʿĀmir's variants, the focus will only be on variants that have to do with a change in meaning.

Abbreviations for the seven eponymous reciters are as follows:

IA = Ibn ʿĀmir IK = Ibn Kathīr A = ʿĀṣim AA = Abū ʿAmr

H = Ḥamza N = Nāfiʿ K = al-Kisāʾī

	Hishām	Ibn Ḏakwān	Source
2:184	fidyatun ṭaʿāmu (IK, A, AA, H, K)	fidyatu ṭaʿāmi (N)	Jāmiʿ al-Bayān, p. 415
3:184	wa-bil-kitābi (al-Muṣḥaf al-Shāmī)	wal-kitābi (IK, A, AA, H, N, K)	Al-Nashr, 2/185
5:89	ʿaqadtumu (H, K, Abū Bakr from ʿĀṣim)	ʿāqadtumu (synonym of ʿaqqadtumu / IK, AA, N, Ḥafṣ from ʿĀṣim)	Maʿānī al-Qirāʾāt, p. 149-150
20:66	yukhayyalu (IK, A, AA, H, N, K)	tukhayyalu (al-Walīd bin ʿUtba from IA)	Jāmiʿ al-Bayān, p. 624
26:56	ḥaḏirūna (IK, AA, N)	ḥāḏirūna (A, H, K)	Al-Wajīz, p. 273
36:68	yaʿqilūna (IA, IK, A, AA, H, K)	taʿqilūna (N, Ibn Ḏakwān)	Al-Taysīr, p. 489
53:11	kaḏḏaba (al-Walīd from IA)	kaḏaba (Ibn Bakkār and Ibn ʿUtba from IA)	Jāmiʿ al-Bayān, p. 732

ʿAbdullāh bin Kathīr al-Dārī (d. 120 AH)

Ibn Kathīr was praised by multiple scholars as trustworthy in *ḥadīth*, including Ibn Saʿd,[87] Ibn Maʿīn, and Ibn al-Madīnī.[88]

Abū ʿUbayd said, "His recitation became the recitation of Makkah and most of its people emulated him."[89] Ibn Uyayna said that there was nobody in Makkah that was a better reciter than him and Ḥumayd bin Qays.[90] ʿUbayd bin ʿAqīl referred to Ibn Kathīr's recitation as the recitation of the people of Makkah.[91] Al-Shafiʿī endorsed the recitation of Ibn Kathīr.[92]

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87 Ibn Saʿd, *al-Ṭabaqāt al-Kabīr*, 8/45.
88 Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 2/408.
89 Ibid.
90 Ibn Ḥanbal, *Suʾālāt Abī Dāwūd*, p. 84.
91 Ibn Mujāhid, *al-Sabʿa fī al-Qirāʾāt*, p. 93.
92 Ibn Wahbān, *Aḥāsin al-Akhbār*, p. 197.

The majority of Ibn Kathīr's recitation is corroborated by the other eponymous reciters from among the seven. Expectedly, a large portion of the other variants is corroborated by his Makkan peer Ibn Muḥayṣin.

	Variant	Corroboration	Source
2:37	fatalaqqā ādama min rabbihi kalimātun	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 176
2:74	yaʿmalūna	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 182
2:233	ataytum	Mujāhid, Ibn Muḥayṣin	Al-Kāmil, p. 377
3:73	ān	Ibn Muḥayṣin	Al-ʾĪḍāḥ, 4/381
9:100	min taḥtihā	Al-Muṣḥaf al-Makkī	Al-Nashr, 2/210
12:7	āyatun	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 328
12:23	haytu	Abū ʿAbdul Raḥmān	Iʿrāb al-Qurʾān, p. 446
12:56	nashāʾu	Al-Ḥasan	Itḥaf Fuḍalāʾ al-Bashar, p. 333
12:90	unnaka	Abū Jaʿfar	Al-Nashr, 1/289
15:15	sukirat	Al-Ḥasan, Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 345
19:73	muqāman	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 379
20:112	yakhaf	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 389
21:30	alam	Al-Muṣḥaf al-Makkī	Maʿānī al-Qirāʾāt, p. 321
23:8	li-amānatihim	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 402
25:25	wa-nunzilu al-malāʾikata	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 417
25:48	ar-rīḥa	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 196
27:21	la-yaʾtiyannanī	Al-Muṣḥaf al-Makkī	Al-Nashr, 2/253
27:80	yasmaʿu aṣ-ṣummu	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 431
28:37	qāla	Al-Muṣḥaf al-Makkī	Al-Nashr, 2/256
30:39	ataytum	Mujāhid, al-Aʿraj, Ibn Muḥayṣin	Al-Kāmil, p. 377
30:52	yasmaʿu aṣ-ṣummu	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 445
38:45	ʿabdanā	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 478
42:3	yūḥā	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 491
49:18	yaʿmalūna	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 513
50:32	yūʿadūna	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 478
70:32	li-amānatihim	Ibn Muḥayṣin	Itḥaf Fuḍalāʾ al-Bashar, p. 556

a) Aḥmad bin Moḥammad bin ʿAbdillāh Al-Bazzī (d. 250 AH)

Al-Bazzī was considered to be a weak narrator of *ḥadīth* by Abū Ḥātim al-Rāzī[93] and al-ʿUqaylī.[94] The latter claimed that al-Bazzī connected disconnected reports. Ibn Ḥibbān, on the

[93] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 2/26.
[94] Al-ʿUqaylī, *al-Ḍuʿafāʾ,* 1/369.

other hand, included him in his *Thiqāt* after referring to him as the *muʾaḏḏin* of al-Masjid al-Ḥarām.[95] Al-Ḥākim authenticated a narration that was solely narrated by him.[96]

Al-ʿUqaylī provides a specific reason for his weakness, using an example of a narration that al-Bazzī connected. The report was a disconnected narration by ʿAtāʾ, but al-Bazzī attributed it to Ibn ʿAbbās, and finally connecting it to the Prophet (peace be upon him). Al-ʿUqaylī declared that al-Bazzī was someone that connected narrations that are supposed to be disconnected.[97]

However, as it was established this article, the weakness of a narrator in *ḥadīth* doesn't necessitate their unreliability in the recitation of the Qurʾān. Furthermore, apart from dialectal variants, al-Bazzī's recitation from Ibn Kathīr is almost identical to the recitation of Qunbul, which establishes his reliability. Two exceptions to that can be found in the following verses:

1- Q. 7:44 was recited by al-Bazzī as "*anna laʿnatallāhi*," while Qunbul recited it as "*an laʿnatallāhi*."

Ibn Mujāhid reports that al-Ḥusayn bin Bishr al-Ṣūfī heard from Rawḥ bin ʿAbd al-Muʾmin from Moḥammad bin Ṣaliḥ that Ibn Kathīr recited it as "*anna laʿnatallāhi*." Khalaf and al-Haytham also recited the same from ʿUbayd from Shibl from Ibn Kathīr. Qunbul's recitation on the other hand is also established, but through the other eponymous reciters, ʿĀṣim, Nāfiʿ, and Abū ʿAmr.[98]

2- Q. 46:12 was recited by al-Bazzī as "*li-tunḏira"* while Qunbul recited it as "*li-yunḏira*."

Ibn Mujahid reports that Isḥāq bin Aḥmad recites it from Ibn Fulayḥ with his chain from Ibn Kathīr in the same way that al-Bazzī recited it. It is also established through the recitation of Ibn ʿĀmir and Nāfīʿ. The recitation of Qunbul is established through ʿĀṣim, Abū ʿAmr, Ḥamza, and al-Kisāʾī.[99]

b) Qunbul / Muḥammad bin ʿAbdulraḥmān al-Makkī (d. 291 AH)

Qunbul was considered to be the top reciter of Ḥijāz at his time and died at the age of 96 in the year 291 AH.[100] However, Ibn Mujāhid, who met Qunbul in the year 279 AH, received parts of his recitation but didn't completely acquire it because of what he perceived to be mistakes by Qunbul. By returning to Ibn Mujāhid's *al-Sabʿa*, we find him critiquing Qunbul in

[95] Ibn Ḥibbān, *al-Thiqāt*, 5/23.
[96] Al-Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥīḥayn*, 5/1973.
[97] Al-ʿUqaylī, *al-Ḍuʿafāʾ,* 1/369-370.
[98] Ibn Mujāhid, *al-Sabʿa fī al-Qirāʾāt*, p.281.
[99] Ibid., p. 596.
[100] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār*, pp. 258-259.

three words (Q. 21:48, Q. 27:22, Q. 96:7).[101] However, it should be noted that all three are established recitations from al-Qawwās, Qunbul's teacher.[102] Either way, none of the variants change the meaning, but revolve around dialects and pronunciation.

Ibn al-Munādī does report a difference of opinion in regards to Qunbul's proficiency as a reciter during his later years. He describes Qunbul as someone that had mixed up or became confused in his recitations. Ibn Shanabūḏ, on the other hand, didn't consider Qunbul's recitation problematic and ultimately completed his recitation of the Qurʾān from Qunbul twice.[103]

Unlike the example of Hishām above, the criticism made against Qunbul had little to do with his focus on *ḥadīth*. The deterioration that occurs in the memories of the elderly is a natural process after all. Fortunately, precautions were in place to prevent the transmission of mistakes. The first comes in the form of the documentation of the recitation of Qunbul by his students. One such example is Abū ʿAwn al-Wāsiṭī's document, which Ibn al-Munādī mentions in passing, while the other comes in the form of the reciter's resignation from their position as a reciter. Qunbul himself ultimately stopped reciting the Qurʾān seven or ten years before his death due to his old age.[104]

The precautions may not satisfy a skeptic, but the fact remains that Qunbul's recitation doesn't have uncorroborated variants, as shown above in the section on al-Bazzī, providing us with unwavering confidence in his proficiency as a reciter.

ʿĀṣim bin Abī al-Najūd al-Kūfī (d. 127 AH)

Most scholars of *ḥadīth* considered ʿĀṣim to be reliable, including al-ʿIjlī,[105] Ibn Maʿīn,[106] al-Barqī,[107] and al-Nasāʾī.[108] Ibn Ḥibbān included him in his *Thiqāt.*[109] Abū Bakr al-Bazzār stated that he isn't aware of anyone that dismissed his *ḥadīth*. Al-Muntajīlī considered him to be trustworthy as well.[110] Al-Fasawī considered him trustworthy but that his *ḥadīth* is disordered.[111]

Abū Ḥātim and Abū Zurʿa differed regarding his degree of reliability, with the latter considering him to be trustworthy and the former arguing that he is truthful but not on the level

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[101] Ibn Mujāhid, *al-Sabʿa fī al-Qirāʾāt*, p. 429, 480, 692.
[102] Al-Dānī, *Jāmiʿ al-Bayān*, p. 542; Al-Ṭabarī, *Jāmiʿ Abī Maʿshar*, 4/326; Al-Rūḏbārī, *Jāmiʿ al-Qirāʾāt,* 3/473.
[103] Al-ʿAsqalānī, *Lisān al-Mīzān*, ed. Abū Ġudda, 7/284,
[104] Ibn al-Jazarī, *Ġāyat al-Nihāya fī Ṭabaqāt al-Qurrāʾ,* 2/147.
[105] Al-ʿIjlī, *al-Thiqāt,* p. 240.
[106] Ibn Maʾīn, *Min Kalām Abī Zakariyyā Yaḥyā bin Maʿīn fil-Rijāl,* p. 60.
[107] Al-Barqī, *Tamyīz Thiqāt al-Muḥadithīn*, p. 487.
[108] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 2/251.
[109] Ibn Ḥibbān, *al-Thiqāt*, 4/159.
[110] Muġlaṭāy, *Ikmāl Tahḏīb al-Kamāl,* 7/100.
[111] Al-Fasawī, *al-Maʿrifa wal-Tārīkh,* 3/248.

of those described as "trustworthy." Abū Ḥātim also quoted Ibn ʿUlayya who said, "It is as if everyone named ʿĀṣim has a bad memory."[112]

Ibn Ḥanbal expressed multiple opinions pertaining to ʿĀṣim. He once said that "there is no issue with him," which al-Marūḏī took as a form of disparagement. On another occasion, he preferred ʿĀṣim over ʿAbd al-Malik bin ʿUmayr. [113] On multiple other occasions, he referred to him as trustworthy.[114]

While listing the criticisms made against ʿĀṣim, Nasser said, "Ibn Saʿd said that he makes many mistakes in his *ḥadīth,"*[115] while the original sentence is, "Ibn Saʿd said: **He is trustworthy**, but makes many mistakes in his *ḥadīth*."[116] The statement implies that ʿĀṣim had narrated so many reports that his many mistakes do not detract from his trustworthiness. Nasser's incomplete quotation gives the misleading impression that Ibn Saʿd considered ʿĀṣim to be an unreliable narrator. It should also be noted that the quotes provided above demonstrate that Nasser's claim that ʿĀṣim is "unanimously weak"[117] is absolutely baseless and cries out for an explanation.

There were some statements that were made by scholars in which ʿĀṣim was criticized for being unreliable in *ḥadīth.* For example, al-Dāraquṭnī said, "There is an issue with his memorization."[118] Similarly, Al-ʿUqaylī also said, "There was no issue with him apart from a bad memory." Ḥammād bin Salama and Ibn Ḥibbān both stated that ʿĀṣim fell into *ikhtilāṭ* towards the end of his life. [119] However, al-Dāraquṭnī refuted this claim by presenting a report in which ʿĀṣim is reciting the Qurʾān and narrating *ḥadīth* while on his death bed.[120]

Ibn Khirāsh claimed that ʿĀṣim's reports were objectionable;[121] however, Ibn Khirāsh himself is not seen as an authority in *rijāl*. Statements in rejection of his authority have been made by Ibn Ḥajar[122] and Ibn Quṭlūbuġā.[123]

While some of these criticisms do hold weight, we generally find that the scholars that lived closer to ʿĀṣim's time were more favorable of him as a trustworthy narrator. The verdict on ʿĀṣim may be summed up by the view of Imām Aḥmad who said, when speaking of his *ḥadīth*, that ʿĀṣim is "*la baʾsa bihi* (he isn't problematic),"[124] which is moderately positive, while

[112] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 6/442-443.
[113] Ibn Ḥanbal, *al-ʿIlal wa Maʿrifat al-Rijāl*, p. 58, 89.
[114] Ibid., p. 164; Ibn Ḥanbal, *Suʾālāt Abī Dāwūd*, p. 121; Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 6/442.
[115] Nasser, *The Second Canonization of the Qurʾān*, p. 132.
[116] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 2/250; Ibn Saʿd, *al-Ṭabaqāt al-Kabīr*, 8/439. The wording in *al-Ṭabaqāt* includes Ibn Saʿd attributing this opinion to a group of people. He said, "They said: He is trustworthy, but makes many mistakes in his *ḥadīth."*
[117] Nasser, *The Transmission of the Variant Readings of the Qurʾān*, p. 21
[118] Al-Dāraquṭnī, *Suʾālāt al-Barqānī*, p. 108.
[119] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 2/250; Ibn Ḥibbān, *Kitāb al-Majrūḥīn*, p. 2/60.
[120] Al-Dāraquṭnī, *Taʿlīqāt al-Dāraquṭnī ʿalā al-Majrūḥīn,* pp. 176-177.
[121] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 2/250.
[122] Al-ʿAsqalānī, *Lisān al-Mīzān*, ed. Abū Ġudda, 5/563.
[123] Ibn Quṭlūbuġā, Al-Qāsim. *al-Thiqāt mimman lam yaqaʿ fī al-Kutub al-Sittah,* 5/225.
[124] Ibn Ḥanbal, *al-ʿIlal wa Maʿrifat al-Rijāl*, p. 58.

simultaneously choosing to recite the Qurʾān upon the recitation of ʿĀṣim. [125] Similar praise for his proficiency in recitation was made by others.

Al-ʿIjlī specifically refers to him as the grandest reciter in Kufa.[126] Abū Isḥāq al-Sabīʿī said, "I am not aware of someone that is a better reciter than ʿĀṣim." [127] Shimr bin ʿAṭīyyah said, "The most knowledgeable of the recitation of Zayd bin Thābit was ʿĀṣim."[128] Abū Bakr said, "I didn't find a better reciter than ʿĀṣim, so I learned from him."[129]

In regards to ʿĀṣim's choices of variants, we will find that almost every word is corroborated by one of the seven reciters. Below are the variants which both Ḥafṣ and Abū Bakr agreed on that are corroborated by recitations outside the seven.

	Variant	Corroboration	Source
4:140	nazzala	Yaʿqūb	Al-Nashr, 2/190
16:20	yadʿūna	Al-Ḥasan, Yaʿqūb	Itḥāf Fuḍalāʾ al-Bashar, p. 350
33:40	wa-khātama	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 455
58:11	al-majālisi	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 536
60:3	yafṣilu	Al-Ḥasan, Yaʿqūb	Itḥāf Fuḍalāʾ al-Bashar, p. 539
111:4	ḥammālata	Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 606

a) Ḥafṣ bin Sulaymān al-Bazzāz (d. 180 AH)

Many scholars of *ḥadīth* were critical of Ḥafṣ and his status as a narrator of *ḥadīth.* He was weakened by several scholars, including Ibn Maʿīn,[130] Ibn al-Madīnī,[131] al-Jūzajānī,[132] Muslim,[133] Ṣāliḥ bin Muḥammad, al-Sājī,[134] al-Tirmiḏī,[135] Abū Zurʿa,[136] Abū Ḥātim,[137] Abū Aḥmad al-Ḥākim,[138] Ibn ʿAdī,[139] al-Bukhārī,[140] al-Nasāʾī,[141] Ibn Ḥibbān,[142] and al-Dāraquṭnī.[143]

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[125] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 2/250.
[126] Al-ʿIjlī, *al-Thiqāt,* p. 239.
[127] Ibn Mujāhid, *al-Sabʿa*, p. 70.
[128] Al-Mustaġfirī, *Faḍāʾil al-Qurʾān*, 1/347.
[129] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār*, p. 79, 141.
[130] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 3/187.
[131] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār*, p. 144.
[132] Al-Jūzajānī, *Aḥwāl al-Rijāl,* p. 110.
[133] Muslim, *al-Kunā wal-Asmāʾ*, 2/8.
[134] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār*, p. 143.
[135] Al-Tirmiḏī, *al-Jāmiʿ al-Kabīr,* p. 862.
[136] Abū Zurʿa, *Suʾālāt al-Barḏaʿī*, p. 317.
[137] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 3/187.
[138] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 1/451.
[139] Ibn ʿAdī, *al-Kāmil fī Ḍuʿafāʾ al-Rijāl,* 3/276.
[140] Al-Bukhārī, *al-Tārīkh al-Kabīr*, 2/350.
[141] Al-Nasāʾī, *al-Ḍuʿafāʾ wal-Matrūkīn,* p. 191.
[142] Ibn Ḥibbān, *al-Majrūḥīn,* 1/311.

There were some scholars that had a more favorable opinion, like Wakīʿ who said that Ḥafṣ was trustworthy. Ibn Ḥanbal seemed to change his opinion on Ḥafṣ, referring to him on different occasions as "rejected," "decent," and "not bad."[144]

Nasser made the claim that Ibn Ḥibbān accused him of forging and fabricating chains.[145] However, by returning to the Arabic text, we find Ibn Ḥibbān claiming that Ḥafṣ used to "flip chains," which doesn't necessarily indicate any malicious intent. For example, he said about Muḥammad bin ʿAbdillāh bin ʿUbayd bin ʿUmayr that "he used to flip chains with a lack of understanding due to the weakness of his memorization."[146] He also said in the biography of Ismāʿīl bin Rāfiʿ that he "was a good man but used to flip narrations,"[147] an unlikely form of praise if he viewed Ismāʿīl as a liar.

A common accusation that is also directed at Ḥafṣ was that he took books, copied them, and didn't return them to their owners, a claim made by Shuʿba bin al-Ḥajjāj.[148] However, this accusation was made against Ḥafṣ bin Sulaymān al-Minqarī and not the famous reciter.[149] The origin of the confusion originated due to the similarities in their names.

While Ḥafṣ is almost unanimously weak, he is seen as an authority in ʿĀṣim's recitation, even in the eyes of those that were the harshest against him. For instance, Abū Ḥātim when asked about Ḥafṣ' status, said, "His *ḥadīth* should not be written, he is weak, he is not to be believed, his hadith is rejected." His son then asked, "But what about his *ḥurūf* (recitation)?" Abū Ḥātim toned it down and said, "Abū Bakr bin ʿAyyāsh is more reliable." Abū Ḥātim is not rejecting the recitation of Ḥafṣ, but he is only favoring Abū Bakr's recitation. Had he recognized Ḥafṣ as an unreliable reciter, he would have similarly said, "His recitation is not to be recited," in the same way he condemned Ḥafṣ' *ḥadīth* and said that it shouldn't be written.[150]

An even clearer example can be found within the criticisms of Ibn Maʿīn. He said, "Abū ʿOmar al-Bazzāz (Ḥafṣ) is a man of recitation, he isn't reliable (in *ḥadīth*), but is more correct in his recitation than Abū Bakr bin ʿAyyāsh,[151] who is more reliable than him (in *ḥadīth*)."[152]

Similarly, Ayyūb bin al-Mutawakkil, who was an expert in recitation, said that "Abu ʿOmar al-Bazzāz was more correct in recitation than Abū Bakr bin ʿAyyāsh, but Abū Bakr was

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[143] Al-Dāraquṭnī, *al-Ḍuʿafāʾ wal-Matrūkīn*, p. 78.
[144] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 3/187; Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 1/450-451.
[145] Nasser, *The Second Canonization of the Qurʾān*, pp. 132-133.
[146] Ibn Ḥibbān, *Al-Majrūḥīn min al-Muḥadithīn*, 2/266.
[147] Ibid., 1/131.
[148] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 1/451.
[149] Ibn Saʿd, *al-Ṭabaqāt al-Kabīr*, 9/255.
[150] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 3/187.
[151] The statement by Ibn Maʿīn and others like it doesn't necessarily suggest that Abū Bakr's recitation from ʿĀṣim contains mistakes. After all, Abū Bakr's recitation is completely corroborated by others, as demonstrated in the table in the subsequent section. A likelier understanding is that Abū Bakr didn't always attribute to ʿĀṣim his own recitation, but instead included other authentic variants. See Al-Dānī, *Jāmiʿ al-Bayān*, p. 436.
[152] Ibn ʿAdī, *al-Kāmil fī Ḍuʿafāʾ al-Rijāl,* 3/268.

more reliable than Abū ʿOmar."[153] Abū Hāshim al-Rifāʿī also concluded that "Ḥafṣ is the most knowledgeable of the recitation of ʿĀṣim." Ibn al-Munādi, who passed away in the middle of the third century, said that the predecessors held the view that Ḥafṣ was better in the memorization of the recitation than Abū Bakr. [154] One of the reasons that Ḥafṣ rose to prominence in the recitation of ʿĀṣim was because they lived under the same roof. Ḥafṣ was ʿĀṣim's stepson and took the opportunity to recite the Qurʾān from him repeatedly.[155] On the other hand, the rest of ʿĀṣim's students had to share ʿĀṣim, who taught his recitation to a class in Masjid al-Kūfa.[156] When Abū Bakr asked Ḥafṣ, "Where did you learn the recitation of ʿĀṣim?" Ḥafṣ replied, "Between the door and the curtains," or "between the curtains and the bed."[157]

The harshest criticism leveled against Ḥafṣ was that he was a liar. This view has been attributed to Ibn Maʿīn. However, there seems to be enough of a reason to doubt this attribution. Firstly, the opinion conflicts with the views of all the major critics that didn't make this accusation against Ḥafṣ. More importantly, most of the students quoting Ibn Maʿīn's disparaging statements about Ḥafṣ never relay Ibn Maʿīn accusing him of being untruthful. These include al-Dārimī,[158] Abū Qudāma al-Sarakhsī,[159] al-Layth bin ʿUbayda,[160] ʿAlī bin al-Ḥusayn bin Ḥibbān,[161] and Aḥmad bin Muḥammad al-Ḥaḍramī.[162] Meanwhile, it was only Ibn Muḥriz that reported this accusation in two places in his book of *suʾālāt* (questions) to Ibn Maʿīn. He said, "I heard Yaḥyā bin Maʿīn say when the Kufan Abū ʿOmar al-Bazzāz was mentioned: This Abū ʿOmar is a liar."[163] Further on in his book, he said, "Ibn Maʿīn said: 'Ayyūb bin al-Mutawakkil, an enlightened reciter, said: The recitation of Abū ʿOmar al-Bazzāz is more solid than that of Abū Bakr bin ʿAyyāsh, and Abū Bakr was more truthful.' Yaḥyā said: This Abū ʿOmar is a liar."[164] This statement by Ibn Maʿīn is almost identical to the other quotes provided by al-Layth bin ʿUbayda and ʿAlī bin al-Ḥusayn bin Ḥibbān, with the exception that they don't include him referring to Ḥafṣ as a liar. It is natural to conclude that this statement was made on a different occasion, which was most likely the previous quote provided by Ibn Muḥriz himself. What is interesting to note is that Ḥafṣ is only identified in that quotation as Abū ʿOmar al-Bazzāz, referring to his profession as a salesman of *bazz*, a type of clothing, not as a reciter, which is what he is mostly known for. He isn't identified by his first name either. This opens up the door to the possibility that Ibn Muḥriz may have confused the Kufan Abū ʿOmar al-Bazzāz with the Kufan Abū ʿOmar al-Bazzār, also known as Dinār bin ʿOmar. Al-Bukhārī refers to him as Dīnār

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[153] Al-Baġdādī, *Tārīkh Baġdād*, 8/183.
[154] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār*, pp. 143-144.
[155] Al-Baġdādī, *Tārīkh Baġdād*, 8/182.
[156] Al-Sakhāwi, *Jamāl al-Qurāʾ*, 2/584.
[157] Al-Huḏalī, *al-Kāmil fī al-Qirāʾāt al-ʿAshr wal-Arbaʿīn,* p. 77.
[158] Al-Dārimī, *Tārīkh ʿUthmān bin Saʿīd ʿan Abī Zakariyyā Yaḥyā bin Maʿīn*, p. 95.
[159] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 3/187.
[160] Ibn ʿAdī, *al-Kāmil fī Ḍuʿafāʾ al-Rijāl,* 3/268.
[161] Al-Baġdādī, *Tārīkh Baġdād*, 8/183.
[162] Al-Ḏahabī, *Mīzān al-Iʿtidāl*, 2/320.
[163] Ibn Maʾīn, *Maʿrifat al-Rijāl,* p. 80.
[164] Ibid., p. 166.

Abū ʿOmar al-Asadī al-Bazzār, a student of Ibn al-Ḥanafīyya and Muslim al-Baṭīn, and one of al-Mukhtār's[165] officers.[166] Al-Khalīlī accused him of being a liar.[167] The possibility of Dīnār being misidentified as al-Bazzāz instead of al-Bazzār is plausible, given the fact that it has occurred in early reports.[168] More importantly, it would explain why none of the other students of Ibn Maʿīn ever quoted him referring to Ḥafṣ as a liar.

Apart from the attribution to Ibn Maʿīn, it was only Ibn Khirāsh that referred to Ḥafṣ as a liar. However, Ibn Khirāsh is not a major authority in *rijāli* criticism, as established in the section on ʿĀṣim above.

In brief, though Ḥafṣ lacked in reliability as a narrator of *ḥadīth,* that did not prevent the scholars of *ḥadīth* from authenticating his recitation. Ibn ʿAdī, after listing the narrations of Ḥafṣ, said, "These are the narrations of Ḥafṣ bin Sulaymān, and Ḥafṣ has more narations that I did not mention, and much of what he narrates to whom he attributes to are unestablished."[169] The verdict of Ibn ʿAdī is fair and convincing, especially after he had provided the evidence. He doesn't accuse Ḥafṣ of forgery. More importantly, this has no affect on his recitation at all, which shall be demonstrated below after the biography of Abū Bakr bin ʿAyyāsh.

b) Abū Bakr bin ʿAyyāsh al-Kūfī (d. 193 AH)

Abū Bakr received mixed forms of praise from *ḥadīth* scholars. Abū Dāwūd[170] and al-ʿIjlī[171] said that he was trustworthy. Ibn Maʿīn made several remarks about Abū Bakr that generally place him in a category that is slightly below that of a trustworthy narrator.[172] Abū Ḥātim placed him on the level of Abū al-Aḥwaṣ, a trustworthy narrator, but said that Abū Bakr was stronger when reading from his book.[173] Ibn ʿAdī said that he couldn't find a single report that was problematic by Abū Bakr as long as the student narrating from him was reliable.[174] Ibn Saʿd said, "He was trustworthy, truthful, and knew *ḥadīth* and religious knowledge, but made a lot of mistakes."[175] Al-Tirmiḏī also said that he makes a lot of mistakes.[176] Al-Sājī said, "He was

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[165] Al-Mukhtār al-Thaqafī was a notorious rebel that claimed to have knowledge of the unseen. Refer to his biography in Al-Ḏahabī's *Siyar Aʿlām al-Nubalāʾ,* 3/3806.
[166] Al-Bukhārī, *al-Tārīkh al-Kabīr*, 3/218.
[167] Muġlaṭāy, *Ikmāl Tahḏīb al-Kamāl*, 4/289.
[168] Ibn Saʿd, *al-Ṭabaqāt al-Kabīr*, 3/24; al-Maqdisī, *al-Badʾ wal-Tārīkh* 6/59.
[169] Ibn ʿAdī, *al-Kāmil fī Ḍuʿafāʾ al-Rijāl,* 3/275-276.
[170] Abū Dāwūd, *Suʾālāt Abī ʿUbayd,* p. 93.
[171] Al-ʿIjlī, *al-Thiqāt,* p. 492.
[172] Ibn Maʾīn, *Min Kalām Abī Zakariyyā Yaḥyā bin Maʿīn fil-Rijāl,* p. 35, 39; Ibn Maʾīn, *Maʿrifat al-Rijāl,* p. 102, 120.
[173] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 9/411.
[174] Ibn ʿAdī, *al-Kāmil fī Ḍuʿafāʾ al-Rijāl*, 5/46.
[175] Ibn Saʿd, *al-Ṭabaqāt al-Kabīr*, 8/508.
[176] Al-Tirmiḏī, *al-Jāmiʿ al-Kabīr,* p. 773.

truthful but made mistakes."[177] Ibn Abd al-Barr said, "al-Thawrī, Ibn al-Mubārak, and Ibn Mahdī praised him."[178] Ibn Mahdī narrated from him,[179] which is an approval of Abū Bakr and his reports. Al-Bazzāz said, "He wasn't a *ḥāfiẓ,*[180] but the people of knowledge narrated from him and tolerated his reports."[181] Abū Aḥmad al-Ḥākim also said, "He wasn't a *ḥāfiẓ*."[182]

Some scholars were harsher. ʿUthmān al-Dārimī said about him and his brother, "They were from the people of truthfulness and reliability, but weren't all that in *ḥadīth*." Ibn Numayr weakened him in *ḥadīth.*[183] Abū Nuʿaym said that he made the most mistakes among his teachers.[184]

Ibn Ḥanbal had a variety of opinions about Abū Bakr, ranging from affirming his trustworthiness to weakening him.[185]

Nasser brought forth a criticism presented by Ibn Hibbān, who said, "Yaḥyā al-Qaṭṭān and Ibn al-Madīnī did not think highly of him, especially because he became senile[186] and his memory deteriorated."[187] Nasser left out what Ibn Hibbān said next: "And to make a mistake and to slip up are two things that cannot be separated from mankind, and for those that don't fall into this frequently shouldn't have their reports discarded if they are upright individuals."[188] Ibn Hibbān also stated that Abū Bakr is a proficient *ḥāfiẓ.*[189]

As for Abū Bakr's proficiency in his recitation from ʿĀṣim, we find that he has recited the Qurʾān upon him thrice over a span of three years and had his recitation approved directly by ʿĀṣim. Abū Bakr then continued to recite the Qurʿān on a daily basis for decades.[190] However, he stopped teaching people the recitation seven or more years before his death,[191] so there should be no link between any cognitive impairments due to his age and his recitation. Abū Ḥātim regarded Abū Bakr to even be more reliable in transmitting the Qurʿān than Ḥafṣ.[192]

By studying the recitations of Ḥafṣ and Abū Bakr, we find them conflicting with one another more than any of the other *rāwīs* from the seven. Ḥafṣ explains that this was because

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[177] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 4/494.
[178] Ibn ʿAbd al-Bar, *al-Kunā*, 1/446.
[179] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 9/411.
[180] A *ḥāfiẓ* literally translates to "memorizer". In the context of *ḥadīth,* it refers to one who was seen as a top level narrator.
[181] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 4/493-494.
[182] Al-Ḥākim, *al-Asāmī wal-Kunā*, 2/60.
[183] Ibn ʿAdī, *al-Kāmil fī Ḍuʿafāʾ al-Rijāl*, 5/41.
[184] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 4/494.
[185] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 9/411; Ibn ʿAbd al-Hādī, *Baḥr al-Dam,* 2/148.
[186] The term senile cannot be found in the quoted text.
[187] Nasser, *The Second Canonization of the Qurʾān,* pp. 133.
[188] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 4/493.
[189] Ibn Ḥibbān, *al-Thiqāt*, 4/428.
[190] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār*, p. 142.
[191] Ibn al-Jazarī, *Ġāyat al-Nihāya fī Ṭabaqāt al-Qurrāʾ,* 1/295.
[192] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 3/187. Refer to footnote 151.

ʿĀṣim taught him the recitation of Abū ʿAbd al-Raḥmān al-Sulamī from ʿAlī and taught Abū Bakr the recitation of Zirr from Ibn Masʿūd.[193] Abān also confirms that ʿĀṣim taught two different recitations.[194] Both the recitations of Ḥafṣ and Abū Bakr are completely corroborated by others, which affirm the legitimacy of their variants.

	Ḥafs	**Abū Bakr**	**Reference**
2:85	taʿmalūna (IA, AA, H, K)	yaʿmalūna (N, IK)	Al-Sabʿa, p. 161
2:140	taqūlūna (IA, H, K)	yaqūlūna (N, IK, AA)	Al-Sabʿa, p. 171
2:222	yaṭhurna (IA, IK, AA, N)	yaṭṭahharna (H, K, al-Mufaḍḍal)	Al-Sabʿa, p. 182
2:240	waṣiyyatan (IA, AA, H)	waṣiyyatun (IK, N, K)	Al-Sabʿa, p. 184
2:271	wa-yukaffiru (IA)	wa-nukaffiru (IK, AA)	Al-Sabʿa, p. 191
2:279	fa-ʾḏanū (IA, IK, AA, N, K)	fa-ʾāḏinū (H)	Al-Sabʿa, p. 192
3:36	waḍaʿat (IA, IK AA, H, N, K)	waḍaʿtu (Al-Mufaḍḍal, Ḥammād)	Jāmiʿ al-Bayān, p. 448
3:57	fa-yuwaffīhim (al-Ḥasan, Ruways)	fa-nuwaffīhim (IA, IK, AA, H, N, K)	Itḥāf Fuḍalāʾ al-Bashar p. 224
3:83	yabġūna (AA)	tabġūna (IA, IK, H, N, K)	Al-Sabʿa, p. 214
3:83	yurjaʿūna (al-Ḥasan, Abān, Qatāda, Mujāhid)	turjaʿūna (IA, IK, AA, H, N, K)	Al-Kāmil p. 517
3:115	yufʿalū (H, K)	tafʿalū (IA, IK, N)	Al-Sabʿa, p. 215
3:115	yukfarūhu (H, K)	tukfarūhu (IA, IK, N)	Al-Sabʿa, p. 215
3:157	yajmaʿūna (al-Mufaḍḍal, al-Ḥasan, Mujāhid)	tajmaʿūna (IA, IK, AA, H, N, K)	Al-Kāmil p. 521
3:187	li-tubayyinunnahu (IA, H, N, K)	li-yubayyinunnahu (IK, AA)	Al-Sabʿa, p. 221
3:187	taktumūnahu (IA, H, N, K)	yaktumūnahu (IK, AA)	Al-Sabʿa, p. 221
4:10	wa-sa-yaṣlawna (IK, AA, H, N, K)	wa-sa-yuṣlawna (IA, Abān, al-Mufaḍḍal)	Al-Sabʿa, p. 227
4:11	yūṣī (AA, H, N, K)	yūṣā (IA, IK)	Al-Sabʿa, p. 228
4:19, 33:30, 65:1	mubayyinatin (IA, AA, H, N, K, Abū Jaʿfar, Yaʿqūb, Khalaf)	mubayyanatin (IK)	Al-Mabsūṭ, p. 177-178
4:24	wa-uḥilla (H, K)	wa-aḥalla (IA, IK, AA, N, al-Mufaḍḍal)	Al-Sabʿa, p. 231
4:25	uḥṣinna (IA, IK, AA, N)	aḥṣanna (H, K, al-Mufaḍḍal)	Al-Sabʿa, p. 231
4:152	yuʾtīhim (AA, al-Aʿmash)	nuʾtīhim (IA, IK, AA, H, N, K)	Jāmiʿ al-Qirāʾāt 2/477
5:6	wa-arjulakum (IA, N, K)	wa-arjulikum (IK, AA, H)	Al-Sabʿa, pp. 242-243
5:67	risālatahu (IK, AA, H, K)	risālātihi (IA, N)	Al-Sabʿa, p. 246

[193] Al-Dānī, *Jāmiʿ al-Bayān*, p. 90.
[194] Ibid., p. 89.

5:89	ʿaqqadtumu (IK, AA, N)	ʿaqadtumu (H, K)	Al-Sabʿa, p. 247
5:107	al-awlayāni (IA, IK, AA, N, K)	al-awwalīna (H)	Al-Sabʿa, p. 248
6:16	yuṣraf (IA, IK, AA, N)	yaṣrif (H, K)	Al-Sabʿa, p. 254
6:23	fitnatuhum (IA, IK)	fitnatahum (IK, AA, H, N, K)	Al-Sabʿa, pp. 254-255
6:27	nukaḏḏiba (IA, H)	nukaḏḏibu (IA, IK, AA, N, K)	Al-Sabʿa, p. 255
6:27	wa-nakūna (IA, H)	wa-nakūnu (IA, IK, AA, N, K)	Al-Sabʿa, p. 255
6:32, 7:169	taʿqilūna (N)	yaʿqilūna (IK, AA, H, K)	Al-Sabʿa, p. 256
6:55	wa-li-tastabīna (IA, IK, AA)	wa-li-yastabīna (H, K)	Al-Sabʿa, p. 258
6:92	wa-li-tunḏira (IA, IK, AA, H, N, K)	wa-li-yunḏira (al-Mufaḍḍal, Ḥammād)	Jāmiʿ al-Bayān, pp. 499-500
6:94	baynakum (N, K)	baynukum (IA, IK, AA, H)	Al-Sabʿa, p. 263
6:114	munazzalun (IA)	munzalun (IK, AA, H, N, K)	Al-Sabʿa, p. 266
6:124	risālatahu (IK)	risālātihi (IA, AA, H, N, K)	Al-Sabʿa, p. 246
6:125	yaḥshuruhum (Ibn Muḥayṣin, Rawḥ from Yaʿqūb)	naḥshuruhum (IA, IK, AA, H, N, K)	Itḥāf Fuḍalāʾ al-Bashar p. 273
6:135, 11:93, 36:67, 39:39	makānatikum (IA, IK, AA, H, N, K, al-Mufaḍḍal)	makānātikum (Ḥammād)	Jāmiʿ al-Bayān, p. 505
7:38	taʿlamūna (IA, IK, AA, H, N, K)	yaʿlamūna (al-Mufaḍḍal, Ḥammād)	Jāmiʿ al-Bayān, p. 513
7:190	shurakāʾa (IA, IK, AA, H, K)	shirkan (N)	Al-Sabʿa, p. 299
8:19	waʾanna (IA, N)	waʾinna (IK, AA, H, K)	Al-Sabʿa, p. 305
9:24	wa-ʿashīratukum (IA, IK, AA, H, N, K)	wa-ʿashīrātukum (al-Mufaḍḍal, Ḥammād)	Jāmiʿ al-Bayān, p. 535
9:37	yuḍallu (H, K)	yaḍillu (IA, IK, AA, N)	Al-Sabʿa, p. 314
9:103	ṣalātaka (H, K)	ṣalawātika (IA, IK, AA, N)	Al-Sabʿa, p. 317
9:110	taqaṭṭaʿa (IA, H)	tuqaṭṭaʿa (IK, AA, N, K)	Al-Sabʿa, p. 319
10:5	yufaṣṣilu (IK, AA)	nufaṣṣilu (IA, IK, H, N, K)	Al-Sabʿa, p. 323
10:45	yaḥshuruhum (Ibn Muḥayṣin)	naḥshuruhum (IA, IK, AA, H, N, K)	Itḥāf Fuḍalāʾ al-Bashar p. 273
11:28	fa-ʿummiyat (H, K)	fa-ʿamiyat (IA, IK, AA, N)	Al-Sabʿa, p. 332
11:40	kullin (Al-Ḥasan)	kulli (IA, IK, AA, H, N, K)	Itḥāf Fuḍalāʾ al-Bashar p. 321
11:87	aṣalātuka (H, K)	aṣalawātuka (IA, IK, AA, N)	Al-Sabʿa, p. 317
11:108	suʿidū (H, K)	saʿidū (IA, IK, AA, N)	Al-Sabʿa, p. 339
11:111	wa-ʾinna (IA, AA, H, K)	wa-ʾin (IK, N)	Al-Sabʿa, p. 339
11:123	yurjaʿu (N)	yarjiʿu (IA, IK, AA, H, K)	Al-Sabʿa, p. 340
11:123	taʿmalūna (IA, N)	yaʿmalūna (IK, AA, H, K)	Al-Sabʿa, p. 340
12:64	ḥāfiẓan (H, K)	ḥifẓan (IA, IK, AA, N)	Al-Sabʿa, p. 350

12:109, 16:43	nūḥī (Ṭalḥa)	yūḥā (IA, IK, AA, H, N, K)	Al-Kāmil, p. 577
13:4	wa-zarʿun wa-nakhīlun ṣinwānun wa-ġayru (IK, AA)	wa-zarʿin wa-nakhīlin ṣinwānin wa-ġayri (IA, H, N, K)	Al-Sabʿa, p. 356
13:17	yūqidūna (H, K)	tūqidūna (IA, IK, AA, N)	Al-Sabʿa, pp. 358-359
15:8	nunazzilu (H, K, Ṭalḥa)	tunazzalu (Yaḥyā bin Waththāb)	Al-Muḥarrir al-Wajīz, p. 1065
16:11	yunbitu (IA, IK, AA, H, N, K)	nunbitu (al-Mufaḍḍal, Ḥammād)	Jāmiʿ al-Bayān, p. 586
16:12	wan-nujūmu musakhkharātun (IA)	wan-nujūma musakhkharātin (IK, AA, H, N, K)	Al-Sabʿa, p. 370
16:71	yajḥadūna (IA, IK, AA, H, N, K)	tajḥadūna (Ḥammād bin Abī Ziyād, al-Mufaḍḍal, and ʿIṣma from ʿĀṣim)	Jāmiʿ Abī Maʿshar, p. 392
17:7	li-yasūʾu (IK, AA, N)	li-yasūʾa (IA, H)	Al-Sabʿa, p. 378
17:42	yaqūlūna (IK)	taqūlūna (IA, H, N, K)	Al-Sabʿa, p. 381
17:44	tusabbiḥu (AA, H, K)	yusabbiḥu (IA, IK, N)	Al-Sabʿa, p. 381
17:76	khilāfaka (IA, H, K)	khalfaka (IK, AA, N)	Al-Sabʿa, p. 383-384
18:86	ḥamiʾatin (IK, AA, N)	ḥāmiyatin (IA, H, K)	Al-Sabʿa, p. 398
18:88	jazāʾan (H, K)	jazāʾu (IA, IK, AA, N)	Al-Sabʿa, p. 398-399
19:24	min taḥtihā (H, N, K)	man taḥtahā (IA, IK, AA)	Al-Sabʿa, p. 408-409
20:87	ḥummilnā (IA, IK, N)	ḥamalnā (AA, H, K)	Al-Sabʿa, p. 423
20:119	wa-annaka (IA, IK, AA, H, K)	wa-innaka (N)	Al-Sabʿa, p. 424
21:4	qāla (H, K)	qul (IA, IK, AA, N)	Al-Sabʿa, p. 428
21:25	nūḥī (H, K)	yūḥā (IA, IK, AA, N)	Al-Sabʿa, p. 428
21:104	lil-kutubi (H, K)	lil-kitābi (IA, IK, AA, N)	Al-Sabʿa, p. 431
22:39	yuqātalūna (IA, N)	yuqātilūna (IK, AA, H, K)	Al-Sabʿa, p. 437
22:62, 31:30	yadʿūna (AA, H, K)	tadʿūna (IA, IK, N)	Al-Sabʿa, p. 440
23:14	ʿiẓāman (IK, AA, H, N, K)	ʿaẓman (IA)	Al-Sabʿa, p. 444
23:14	al-ʿiẓāma (IK, AA, H, N, K)	al-ʿaẓma (IA)	Al-Sabʿa, p. 444
23:27	kullin (al-Ḥasan)	kulli (IA, IK, AA, H, N, K)	Itḥāf Fuḍalāʾ al-Bashar p. 321
23:29	munzalan (IA, IK, AA, H, N, K)	manzilan (Ḥammād, ʿIṣma)	Jāmiʿ Abī Maʿshar, p. 493
23:92	ʿālimi (IA, IK, AA)	ʿālimu (H, N, K)	Al-Sabʿa, p. 447
24:6	arbaʿu (H, K)	arbaʿa (IA, IK, AA, N)	Al-Sabʿa, pp. 452-453
24:9	wal-khāmisata (Ibn Mujālid, Shaybān from ʿĀṣim)	wal-khāmisatu (IA, IK, AA, H, N, K)	Jāmiʿ Abī Maʿshar, p. 503
24:31	ġayri (IK, AA, H, N, K)	ġayra (IA)	Al-Sabʿa, pp. 454-455
24:34,	mubayyinātin (IA, H, K,	mubayyanātin (IK, A, N, Abū	Al-Mabsūṭ, p. 177

24:46, 65:11	Khalaf)	Jaʿfar, Yaʿqūb)	
24:35	yūqadu (IA, N, Abān)	tūqadu (H, K)	Al-Sabʿa, p. 456
24:36	yusabbiḥu (IK, AA, H, N, K)	yusabbaḥu (IA)	Al-Sabʿa, p. 456
24:55	astakhlafa (IA, IK, AA, H, N, K)	astukhlifa (al-Mufaḍḍal, Ḥammād)	Jāmiʿ al-Bayān, pp. 643-644
24:55	wa-la-yubaddilannahum (IA, AA, H, N, K)	wa-la-yubdilannahum (IK)	Al-Sabʿa, p. 458
24:58	thalāthu (IA, IK, AA, N)	thalātha (H, K)	Al-Sabʿa, p. 459
25:10	wa-yajʿal (AA, H, N, K)	wa-yajʿalu (IA, IK)	Al-Sabʿa, p. 462
25:74	wa-ḏurriyyātinā (IA, IK, N)	wa-ḏurriyyatinā (AA, H, K)	Al-Sabʿa, p. 467
25:75	wa-yulaqqawn (IK, AA, N)	wa-yalqawna (IA, H, K)	Al-Sabʿa, p. 468
26:193	nazala (IK, AA, N)	nazzala (IA, H, K)	Al-Sabʿa, p. 473
26:193	ar-rūḥu al-amīnu (IK, AA, N)	ar-rūḥa al-amīna (IA, H, K)	Al-Sabʿa, p. 473
27:25	tukhfūna (K, al-Aʿmash, Abū ʿUbayd)	yukhfūna (IA, IK, AA, H, N)	Jāmiʿ Abī Maʿshar, p. 536
27:25	tuʿlinūna (K, al-Aʿmash, Abū ʿUbayd)	yuʿlinūna (IA, IK, AA, H, N)	Jāmiʿ Abī Maʿshar, p. 536
27:87	atawhu (H)	ātūhu (IA, IK, AA, N, K)	Al-Sabʿa, p. 487
27:93	taʿmalūna (AA, N)	yaʿmalūna (IA, IK, H, K)	Al-Sabʿa, p. 161
28:82	la-khasafa (Abān)	la-khusifa (IA, IK, AA, H, N, K)	Al-Sabʿa, p. 495
29:25	mawaddata baynikum (H)	mawaddatan baynakum (IA, N, al-Mufaḍḍal)	Al-Sabʿa, p. 499
29:28	innakum (IA, IK, N)	aʾinnakum (H, K)	Al-Sabʿa, p. 499
29:50	āyātun (IA, AA, N)	āyatun (IK, H, K)	Al-Sabʿa, p. 501
30:11	turjaʿūna (IA, IK, H, N, K)	yurjaʿūna (AA)	Al-Sabʿa, p. 506
30:50	āthāri (IA, H, K)	athari (IK, AA, N)	Al-Sabʿa, p. 508
31:6	wa-yattakhiḏahā (H, K)	wa-yattakhiḏuhā (IA, IK, AA, N)	Al-Sabʿa, p. 512
31:20	niʿamahu (AA, N)	niʿmatan (IA, IK, H, K)	Al-Sabʿa, p. 513
33:13	muqāma (AA, Ibn al-Samayfiʿ)	maqāma (IA, IK, AA, H, N, K)	Jāmiʿ Abī Maʿshar, p. 584
34:5, 45:11	alīmun (IK)	alīmin (IA, AA, H, N, K)	Al-Sabʿa, p. 526
34:12	ar-rīḥa (IA, IK, AA, H, N, K)	ar-rīḥu (al-Mufaḍḍal)	Al-Sabʿa, p. 527
34:15	maskanihim (H)	masākanihim (IA, IK, AA, N)	Al-Sabʿa, p. 528
34:17	nujāzī illā al-kafūra (H, K)	yujāzā illā al-kafūru (IA, IK, AA, N)	Al-Sabʿa, pp. 528-529
34:40	yaḥshuruhum (al-Ḥasan, Yaʿqūb)	naḥshuruhum (IA, IK, AA, H, N, K)	Al-Kāmil, p. 539
34:40	yaqūlu (al-Ḥasan, Yaʿqūb)	naqūlu (IA, IK, AA, H, N, K)	Al-Kāmil, p. 539

35:40	bayyinatin (IK, AA, H)	bayyinātin (IA, N, K, al-Mufaḍḍal)	Al-Sabʿa, p. 535
37:8	yassammaʿūna (H, K)	yasmaʿūna (IA, IK, AA, N)	Al-Sabʿa, p. 547
37:126	Allāha rabbakum wa-rabba (H, K)	Allāhu rabbukum wa-rabbu (IA, IK, AA, N)	Al-Sabʿa, p. 549
39:61	bi-mafāzatihim (IA, IK, AA, N)	bi-mafāzātihim (H, K)	Al-Sabʿa, p. 563
40:46	adkhilū (H, N, K)	udkhulū (IA, IK, AA)	Al-Sabʿa, p. 572
40:47	thamarātin (IA, N)	thamaratin (IK, AA, H, K)	Al-Sabʿa, p. 577
42:4	yatafaṭṭarna (IA, IK, H, N, K)	yanfaṭirna (AA)	Al-Sabʿa, p. 580
42:25	tafʿalūna (H, K)	yafʿalūna (IA, IK, AA, N)	Al-Sabʿa, pp. 580-581
43:18	yunashshaʾu (H, K)	yanshaʾu (IA, IK, AA, N)	Al-Sabʿa, p. 584
43:24	qāla (IA)	qul (IK, AA, H, N, K)	Al-Sabʿa, p. 585
43:38	jāʾanā (AA, H, K)	jāʾānā (IA, IK, N)	Al-Sabʿa, p. 586
43:53	aswiratun (al-Ḥasan, Yaʿqūb)	asāwiratun (IA, IK, AA, H, N, K)	Itḥāf Fuḍalāʾ al-Bashar p. 496
43:71	tashtahīhi (IA, N)	tashtahī (IK, AA, H, K)	Al-Sabʿa, pp. 588-589
44:45	yaġlī (IK)	taġlī (IA, AA, H, N, K)	Al-Sabʿa, p. 592
45:21	sawāʾan (H, K)	sawāʾun (IA, IK, AA, N)	Al-Sabʿa, p. 595
46:16	nataqabbalu (H, K)	yutaqabbalu (IA, IK, AA, N)	Al-Sabʿa, p. 597
46:16	aḥsana (H, K)	aḥsanu (IA, IK, AA, N)	Jāmiʿ al-Bayān, p. 720
46:16	wa-natajāwazu (H, K)	wa-yutajāwazu (IA, IK, AA, N)	Al-Sabʿa, p. 597
47:4	qutilū (AA)	qātalū (IA, IK, H, N, K)	Al-Sabʿa, p. 600
47:26	isrārahum (H, K)	asrārahum (IA, IK, AA, N)	Al-Sabʿa, p. 601
47:31	wa-la-nabluwannakum (IA, IK, AA, H, N, K)	Wa-la-yabluwannakum (Al-Aʿmash, Abān)	Al-Kāmil, p. 638
47:31	naʿlama (IA, IK, AA, H, N, K)	yaʿlama (Al-Aʿmash, Abān)	Al-Kāmil, p. 638
47:31	wa-nablū (IA, IK, AA, H, N, K)	wa-yablū (Al-Aʿmash, Abān)	Al-Kāmil, p. 638
50:30	naqūlu (IA, IK, AA, H, K)	yaqūlu (N)	Al-Sabʿa, p. 607
51:23	mithla (H, K)	mithlu (IA, IK, AA, N)	Al-Sabʿa, p. 609
57:16	nazala (N, al-Mufaḍḍal)	nazzala (IA, IK, AA, H, K)	Al-Sabʿa, p. 626
57:18	al-muṣṣaddiqīna wal-muṣṣaddiqāti (IA, AA, H, N, K)	Al-muṣaddiqīna wal-muṣaddiqāti (IK)	Al-Sabʿa, p. 626
61:8	mutimmu nūrihi (IK, H, K)	mutimmun nūrahu (IA, AA, N)	Al-Sabʿa, p. 635
65:3	bāliġu amrihi (al-Mufaḍḍal)	bāliġun amrahu (IA, IK, AA, H, N, K)	Al-Sabʿa, p. 639
66:12	wa-kutubihi (AA, N)	wa-kitābihi (IA, IK, H, K)	Al-Sabʿa, p. 641
70:33	bi-shahādātihim (AA)	bi-shahādatihim (IA, IK, AA, H, K, N)	Jāmiʿ al-Bayān, p. 756

70:43	nuṣubin (IA)	naṣbin (IK, AA, H, N, K)	Al-Sabʿa, p. 651
73:9	rabbu (IK, AA, N)	rabbi (IA, H, K)	Al-Sabʿa, p. 658
75:37	yumnā (IA, al-Mufaḍḍal)	tumnā (IK, H, N, K)	Al-Sabʿa, p. 662
76:21	khuḍrun (N)	khuḍrin (IK)	Jāmiʿ al-Bayān, p. 767
77:33	jimālatun (H, K)	jimālātun (IA, IK, N)	Al-Sabʿa, p. 666
81:12	suʿʿirat (IA, N)	suʿirat (IK, AA, H, K)	Al-Sabʿa, p. 673
88:4	taṣlā (IA, IK, H, N, K)	tuṣlā (AA)	Al-Sabʿa, p. 681

Abū ʿAmr bin al-ʿAlāʾ (d. 154 AH)

Abū ʿAmr was regarded as reliable by Ibn Maʿīn[195] and was moderately praised by Abū Khaythama who said, "He is not bad, but he doesn't memorize."[196] This is referring to his lack of focus when narrating *ḥadīth,* as Ibn Ḥibbān said that he only narrated fifty narrations in his biography in *al-Thiqāt*.[197]

In regards to being a reciter of the Qurʾān, renowned linguist al-Aṣmaʿī himself chose the recitation of Abū ʿAmr.[198] Al-ʿIjlī declared him trustworthy and referred to him as the reciter of the people of Baṣra of his time.[199] Abū ʿUbayda said, "Abū ʿAmr was the most knowledgeable in the Qurʾān, Arabic, and the wars of the Arabs." Al-Azharī also added that he was "the most knowledgeable in terms of variants in recitation."[200] Ibn Mujāhid said, "During his time, in al-Baṣra, there was a group of scholars of recitation that did not reach his level… and his recitation became the recitation of the people of al-Baṣra or most of them."[201] Ibn Ḥibbān refers to him as an *imām* that was imitated in his recitation.[202]

The variants chosen by Abū ʿAmr were mostly corroborated by the seven. Below, are the remaining variants, much of which were recited by his predecessor al-Ḥasan al-Baṣrī, as well as Ibn Muḥayṣin, which shouldn't come as much of a surprise since Abū ʿAmr initially learned his recitation from Makkah.[203]

	Variant	Corroboration	Source
2:149	yaʿmalūna	Abān	Al-Kāmil, p. 487
2:219	il-ʿafwu	Al-Ḥasan, Qatāda, al-Jaḥdarī	Al-Kāmil, p. 504

[195] Ibn Maʾīn, *Min Kalām Abī Zakariyyā Yaḥyā bin Maʿīn fil-Rijāl,* p. 53.
[196] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 3/535.
[197] Ibn Ḥibbān, *al-Thiqāt*, 3/378.
[198] Al-Sakhāwī , *Jamāl al-Qurrāʾ,* 2/561.
[199] Al-ʿIjlī, *Tamyīz al-Rijāl*, p. 256.
[200] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 4/562.
[201] Ibn Mujāhid, *al-Sabʿa*, pp. 84-85.
[202] Ibn Ḥibbān, *Mashāhīr ʿUlamāʾ al-Amṣār,* p. 154.
[203] Ibn Mujāhid, *al-Sabʿa*, p. 48.

2:281	yawman tarjiʿūna	Abū Baḥriyya	Tafsīr al-Thaʿlabī, 7/476
3:154	kulluhu	Ibn Abī Laylā, ʿĪsā bin ʿUmar	Iʿrāb al-Qurʾān, p. 158
7:40	tuftaḥu	Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 282
7:142	wa-waʿadnā	Abū Jaʿfar, Yaʿqūb	Al-Nashr, 2/159
7:161	khaṭāyākum	Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 291
7:172	yaqūlū	Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 293
7:173	yaqūlū	Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 293
8:67	takūna	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 300
8:70	al-usārā	Abū Jaʿfar	Al-Nashr, 2/208
20:80	wa-waʿadnākum	Abū Jaʿfar, Yaʿqūb	Al-Nashr, 2/159
20:102	nanfukhu	Ibn Muḥayṣin, al-Aʿraj	Al-Kāmil, p. 599
23:85, 23:87, 23:89	sa-yaqūlūna Allahu	Al-Musḥaf al-Baṣrī	Al-Nashr, 2/246
33:2, 33:9	yaʿmalūna	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 451
34:16	ukuli	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 459
35:33	yudkhalūnahā	Abū Jaʿfar	Jāmiʿ Abī Maʿshar, p. 603
35:36	yujzā kullu	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 463
39:38	kāshifātun ḍurrahu	Al-Ḥasan, Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 481
39:38	mumsikātun raḥmatahu	Al-Ḥasan, Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 481
47:25	wa-umliya	Ibn Abī ʿAbla	Al-Kāmil, p. 385
48:24	yaʿmalūna	Al-Zuhrī, Al-Ḥasan	Jāmiʿ al-Qirāʾāt, 3/293
49:14	yaʾlitkum	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 513
52:21	wa-atbaʿnāhum ḏurriyyātihim	Al-Aʿraj, Abū Rajāʾ, al-Shaʿbī, Ibn Jubayr, al-Ḍaḥḥāk	Al-Muḥarrir al-Wajīz, p. 1772
57:8	ukhiḏa mīthāqukum	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 532
57:23	atākum	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 534
59:2	yukharribūna	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 537
63:10	wa-akūna	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 543
87:16	yuʾthirūna	Ibn Masʿūd, Al-Ḥasan, Abū Rajā, al-Jaḥdarī	Al-Muḥarrir al-Wajīz, p. 1970
89:17	yukrimūna	Al-Ḥasan, Abū Rajā, Qatāda, Mujāhid, al-Jaḥdarī	Al-Baḥr al-Muḥīṭ, 10/474
89:18	yaḥuḍḍūna	Al-Ḥasan, Abū Rajā, Qatāda, Mujāhid, al-Jaḥdarī	Al-Baḥr al-Muḥīṭ, 10/474
89:19	wa-yaʾkulūna	Al-Ḥasan, Abū Rajā, Qatāda, Mujāhid, al-Jaḥdarī	Al-Baḥr al-Muḥīṭ, 10/474
89:20	wa-yuḥibūna	Al-Ḥasan, Abū Rajā, Qatāda, Mujāhid, al-Jaḥdarī	Al-Baḥr al-Muḥīṭ, 10/474

a) Ḥafṣ bin ʿOmar Al-Dūrī (d. 246 AH)

Al-Dūrī was weakened by Al-Dāraquṭnī;[204] however, Al-ʿUqaylī regarded him as reliable,[205] Abū Ḥātim considered him truthful,[206] and Ibn Ḥibbān included him in his *Thiqāt.[207]*

Ibn Saʿd referred to him as a scholar of the Qurʾān and its exegesis.[208] Al-Khaṭīb mentioned that he was famous for teaching the recitation of al-Kisāʾī.[209] Abū ʿAlī al-Ahwāzī said, "Al-Dūrī went on a journey to seek the recitations and recited the rest of the seven modes as well as anomalous recitations and heard much of that. He is trustworthy in all that he narrates."[210] Al-Dūrī once corrected Abū ʿUbayd, the major reciter, who rebuked a boy for reciting a variant. Al-Dūrī didn't hesistate to point out that it was the recitation of Ḥamza.[211]

b) Ṣāliḥ bin Ziyād Al-Sūsī (d. 261 AH)

Abū Ḥātim[212] considered al-Sūsī as truthful and al-Nasāʾī considered him to be trustworthy. Mutayyan and Ibn Abī ʿĀṣim considered him to be from the best of the people. Maslama bin al-Qāsim, who isn't regarded as reliable himself, criticized al-Sūsī with insufficient proof, according to Ibn Ḥajar.[213] Ibn Ḥibbān included him in his *Thiqāt.[214]*

The recitations of al-Sūsī and al-Dūri are identical in meaning, but only differ in variants that have to do with pronunciation and dialect.

Ḥamza bin Ḥabīb al-Zayyāt (d. 156 AH)

Ḥamza was generally praised for his reliability as a *ḥadīth* narrator by Ibn Maʿīn,[215] Ibn Ḥanbal,[216] Ibn Saʿd,[217] al-ʿIjlī,[218] and al-Nasāʾī, while al-Sājī and al-Azdī considered him to be truthful but bad at memorizing *ḥadīth.[219]*

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[204] Al-Dāraquṭnī, *Suʾālāt Abī ʿAbdillāh al-Ḥākim,* p. 135.
[205] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 1/454.
[206] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 3/197.
[207] Ibn Ḥibbān, *al-Thiqāt*, 5/133.
[208] Ibn Saʿd, *al-Ṭabaqāt al-Kabīr*, 9/368.
[209] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 1/454.
[210] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār*, pp. 216-217.
[211] Al-Baġdādī, *Tārīkh Baġdād,* 8/199.
[212] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 4/369.
[213] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 2/194.
[214] Ibn Ḥibbān, *al-Thiqāt*, 5/223.
[215] Ibn Maʿīn, *Suʾālāt Abī Isḥāq Ibrāhīm bin al-Junayd*, p. 144.

As for his recitation, we find him receiving the praise of Ibn Manjuwayh[220] and Ibn Ḥibbān,[221] both of whom considered him to be one of the most knowledgeable in recitations.

Others hated the recitation of Ḥamza, including Yazīd bin Hārūn, Ibn ʿUyayna, and Ibn Mahdī. [222] However, when Ibn Mahdī was asked for his reasons, he responded unconvincingly by saying, "Ask Ayyūb bin al-Mutawakkil when he arrives."[223] ʿAbdullāh bin Dāwūd, irritated by these criticisms, rebuked the Basrans for making such claims and said, "Who is more knowledgeable than Ḥamza in this field and its reasonings?!"[224]

ʿAbdullāh bin Idrīs also had an issue with the recitation of Ḥamza; however, this was due to the recitation of a student who used to elongate vowel sounds excessively.[225] Ibn Durayd and Ibn Ḥanbal disliked Ḥamza's recitation as well. However, al-Ḏahabī points out that this has to do with the lengthening of vowels, pauses, and his usage of the *imāla*. Al-Ḏahabī adds that a consensus of approval ultimately emerged regarding Ḥamzaʾs recitation, and Sufyān al-Thawrī's testament is sufficient, for Ḥamza never read a letter of the Qurʾān that wasn't obtained from his predecessors.[226] Ibn Ḥanbal himself said that he would have no issues with the recitation of Ḥamza if the reciter avoided the excessive *idġām* (combining of consonants) and excessive *imāla*,[227] neither of which affects the meaning.

Similarly, Abū Bakr bin ʿAyyāsh's criticisms against Ḥamza were due to the same reasons mentioned above.[228] Ibn al-Madīnī also discouraged others from the recitation, claiming that it was a recitation he made up on his own. Then, he explained, "The Qurʾān was revealed in the tongue of Quraysh, and the tongue of Quraysh uses *tafkhīm* (as opposed to *imāla*)."[229]

Ḥamza's recitation was adopted by most of the people of Kūfa. He was also praised for his knowledge of the Qurʾān by Abū Ḥanīfa, al-Aʿmash, and Mindal bin ʿAlī al-ʿAnazī.[230] ʿUbaydullāh bin Mūsā said that he hadn't met anyone that was a better reciter than Ḥamza.[231] Al-

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[216] Ibn Ḥanbal, *al-ʿIlal wa Maʿrifat al-Rijāl*, p. 87.
[217] Ibn Saʿd, *Al-Ṭabaqāt al-Kabīr*, 8/507.
[218] Al-ʿIjlī, *al-Thiqāt,* p. 133.
[219] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 1/488-489.
[220] Ibn Manjuwayh, *Rijāl Ṣaḥīḥ Muslim*, p. 110.
[221] Ibn Ḥibbān, *al-Thiqāt*, 3/307.
[222] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār*, pp. 119-120.
[223] Al-Sijistānī, *Suʾālāt Abī ʿUbayd,* p. 97.
[224] Ibn Mujāhid, *al-Sabʿa*, p. 77.
[225] Ibid.
[226] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 1/488-489.
[227] Ibn Abī Yaʿlā, *Ṭabaqāt al-Ḥanābila,* 1/216.
[228] Al-Ḏahabī, *Mīzān al-Iʿtidāl*, 2/378.
[229] Al-Ḏahabī*, Maʿrifat al-Qurrāʾ al-Kibār,* pp. 122-123.
[230] Ibid., pp. 114-115.
[231] Ibid., p. 115.

Kisāʾī used to defend his own usage of pauses and combinations of consonants by appealing to Ḥamza, who he referred to as "the master of the reciters."[232]

Even though Ḥamza was criticized for aspects of his recitation, these criticisms were not directed towards the actual words that he recited and their influence on the meaning of the text of the Qurʾān. Most of Ḥamza's choices of variants that are related to meaning have been corroborated by the other seven reciters. Those that aren't were usually recited by his predecessor Al-Aʿmash, whom he fashioned his recitation after.[233]

	Variant	**Corroboration**	**Source**
2:36	fa-azālahumā	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 176
2:83	ḥasanan	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 183
2:158, 2:184	yaṭṭawwaʿ	Ibn Masʿūd, Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 195
2:164, 15:22, 18:45, 45:5	ir-rīḥ	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 196
2:191	taqtulūhum	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 201
2:191	yaqtulūkum	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 201
2:191	qatalūkum	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 201
2:219	kathīrun	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 203
2:229	yukhāfā	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 204
2:236, 33:49	tumāssūhunna	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 205
2:259	aʿlam	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 209
2:282	in taḍilla	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 213
2:282	fa-tuḏakkiru	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 213
2:285	wa-kitābihi	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 214
3:12	sa-yuġlabūna wa-yuḥsharūna	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 219
3:21	wa-yuqātilūna	Al-Aʿmash	Al-Kāmil, p. 514[234]
3:39	fa-nādēhu	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 222
3:81	li-mā	Al-Ḥasan, Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 226
3:154	taġshē	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 230
3:178, 3:180	taḥsabanna	Ibn Abī ʿAbla, Abū Baḥriyya	Al-Kāmil, p. 522
3:181	sa-yuktabu mā qālū wa-qatluhumu	Al-Aʿmash	Al-Kāmil, p. 522
3:195	wa-qutilū wa-qātalū	Al-Aʿmash	Iʿrāb al-Qurʾān, p. 167

[232] Ibid., p. 124.
[233] Ibn Mujāhid, *al-Sabʿa*, p. 74.
[234] The published edition includes a typo, replacing "*wa-yuqātilūna*" with "*wa-tuqātilūna*."

4:1	wal-arḥāmi	Al-Ḥasan, Qatāda, Al-Aʿmash	Al-Kāmil, p. 524
4:42	tasawwē	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 241
4:43, 5:6	lāmastumu	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 242
4:94, 49:6	fa-tathabbatū	Al-Ḥasan, Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 244
4:162	sa-yuʾtīhim	Al-Aʿmash	Al-Kāmil, p. 529
5:47	wa-liyaḥkuma	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 253
5:60	wa-ʿabuda aṭ-ṭāġūti	Yaḥyā bin Waththāb, Al-Aʿmash	Tafsīr al-Ṭabarī, 4/634
5:110	sāḥirun	Ibn Masʿūd, Yaḥyā bin Waththāb	Maʿānī al-Qurʾān, 2/4
6:23	rabbanā	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 261
7:57	nashran	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 284
7:112	saḥḥārin	Al-Ḥasan, Ṭalḥa	Al-Kāmil, p. 555
7:143	dakkāʾa	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 289
7:149	tarḥamnā rabbanā wa-taġfir lanā	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 290
9:61	wa-raḥmatin	Al-Ḥasan, Ṭalḥa, Al-Aʿmash	Tafsīr al-Thaʿlabī, 13/453
9:111	fa-yuqtalūna wa-yaqtulūna	Ṭalḥa, Al-Aʿmash	Al-Kāmil, p. 523
9:126	tarawna	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 308
10:18	tushrikūna	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 311
10:30	tatlū	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 312
10:44	wa-lākini in-nāsu	Al-Aʿmash	Al-Kāmil, p. 490
10:61	wa-lā aṣġaru wa-lā akbaru	Al-Ḥasan, Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 316
10:79	saḥḥārin	Ibn Masʿūd, Yaḥyā bin Waththāb	Maʿānī al-Qurʾān, 2/4
10:90	innahu	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 318
11:7	sāḥirun	Yaḥyā bin Waththāb	Maʿānī al-Qurʾān, 2/4
12:49	taʿṣirūna	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 332
12:63	yaktal	Yaḥyā bin Waththāb, Al-Aʿmash	Tafsīr al-Thaʿlabī, 15/70
13:4	wa-yufaḍḍilu	Al-Aʿmash, Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 338
14:19	khāliqu us-samāwāti wal-arḍi	Al-Ḥasan, Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 342
16:48	taraw	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 351
17:23	yabluġāni	Abū ʿAbdul-Raḥmā, Ṭalḥa, Al-Aʿmash, al-Jaḥdarī	Al-Muḥarrir al-Wajīz, p. 1136
17:33	tusrif	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 357
17:41, 25:50	li-yaḏkurū	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 358
17:42	taqūlūna	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 358
18:52	naqūlu	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 368
18:71	li-yaġraqa ahluhā	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 370
18:93	yufqihūna	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 372

18:94, 23:72	kharājan	Al-Ḥasan, Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 372
19:9	khalaqnāka	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 376
20:13	wa-annā ikhtarnāka	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 382
20:69	siḥrin	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 385
20:77	takhaf	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 386
20:80	anjaytukum	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 387
20:80	wa-wāʿadtukum	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 387
20:81	razaqtukum	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 387
20:87	bi-mulkinā	Al-Ḥasan, Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 387
20:96	tabṣurū	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 388
23:9	ṣalātihim	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 402
23:111	innahum	Ṭalḥa, Al-Aʿmash	Al-Kāmil, p. 395
23:114	qul	Al-Aʿmash, Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 406
23:115	tarjiʿūna	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 173
24:45	khāliqu kulli	Al-Ḥasan, Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 342
25:8	naʾkulu	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 415
25:60	yaʾmurunā	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 418
25:61	surujan	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 418
25:62	yaḏkura	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 358
27:49	la-tubayyinunahu	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 429
27:49	la-taqūlanna	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 429
27:81, 30:53	tahdī il-ʿumya	Yaḥyā bin Waththāb, Al-Aʿmash	ʿĪḍāḥ al-Waqf wal-ibtidāʾ, 1/241
28:6	wa-yarē Firʿawnu wa-Hāmānu wa-junūduhumā	Al-Ḥasan, Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 434
29:58	la-nuthwiyannahum	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 441
30:40	tushrikūna	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 311
31:3	wa-raḥmatun	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 447
32:17	ukhfī	Al-Aʿmash	Al-Kāmil, p. 618
32:24	lima	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 450
33:31	yuʾtihā	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 454
34:3	ʿallāmi	Ibn Masʿūd, Al-Aʿmash	Tafsīr al-Thaʿlabī, 22/11
34:9	yashaʾ yakhsif	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 458
34:9	yusqiṭ	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 458
34:37	al-ġurfati	Ṭalḥa, Al-Aʿmash	Al-Kāmil, p. 623
35:3	ġayri	Al-Aʿmash, Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 462
37:12	ʿajibtu	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 472
37:47	yunzifūna	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 473
37:102	turī	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 474
39:36	ʿibādahu	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 481
39:42	quḍiya ʿalayhā al-mawtu	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 482
42:37, 53:32	kabīra	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 493
43:56	sulufan	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 496

45:4, 45:5	āyātin	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 501
45:32	was-sāʿata	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 502
45:35	yakhrujūna	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 281
48:15	kalmia	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 509
53:12	afatamrūnahu	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 521
55:12	war-rayḥāni	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 526
55:31	sa-yafruġu	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 527
56:22	waḥūrin ʿīnin	Al-Ḥasan, Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 529
56:75	bi-mawqiʿi	Al-Ḥasan, Al-Aʿmash, Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 531
57:13	anẓirūnā	Yaḥyā bin Waththāb, Al-Aʿmash	Maʿānī al-Qurʾān 3/133
61:6	sāḥirun	Ibn Masʿūd, Yaḥyā bin Waththāb	Maʿānī al-Qurʾān 2/4
86:15	il-majīdi	Al-Ḥasan, Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 578

a) Khallād al-Ṣayrafī al-Kūfī (d. 220 AH)

Khallād was considered truthful by Abū Ḥātim.[235] Abū Hāshim al-Rifāʿī said that he was one of the four best early reciters from Ḥamza.[236] Al-Dūrī regarded Khallād to be the best reciter of the Qurʿān.[237]

b) Khalaf bin Hishām al-Baġdādī (d. 229 AH)

Khalaf is regarded as a trustworthy narrator according to Ibn Ḥanbal,[238] al-Nasāʾī,[239] Ibn Qāniʿ,[240] and al-Dānī.[241] Ibn Maʿīn looked through his books and determined that they were solid and authentic.[242] He also considered him to be trustworthy and truthful.[243]

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[235] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 3/359.
[236] Ibn Mujāhid, *al-Sabʿa fī al-Qirāʾāt*, pp. 75-76.
[237] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 3/362.
[238] Ibn Abī Yaʿlā, *Ṭabaqāt al-Ḥanābila,* 1/145.
[239] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 1/549.
[240] Muġlaṭāy, *Ikmāl Tahḏīb al-Kamāl,* 4/209.
[241] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 1/549.
[242] Ibn Maʾīn, *Maʿrifat al-Rijāl,* p. 354.
[243] Ibn Abī Yaʿlā, *Ṭabaqāt al-Ḥanābila,* 1/146.

In another report, Ibn Maʿīn states that Khalaf did not know what *ḥadīth* was. However, this statement by Ibn Maʿīn doesn't mean that Khalaf is weak. Al-Khaṭīb al-Baġdādī explains that this statement was about his abilities as a critic of *ḥadīth* and only relative to the major *ḥuffāẓ*. Al-Khaṭīb points out, that regardless of the cause, the correct view attributed to Ibn Maʿīn, is that Khalaf is trustworthy.[244]

Khalaf, at one point, held the Kūfan opinion that it was permissible to consume *nabīḏ* (fermented drinks) that didn't cause intoxication, for intoxication is impermissible in all cases.[245] *Nabīḏ* neither affected his reliability as a narrator of *ḥadīth,* nor as a reciter of the Qurʾān. Also, it should be noted that Khalaf abstained from drinking *nabīḏ* decades before his death.[246] Oddly enough, Nasser asserts that Khalaf's moral integrity is questionable and that he would be rejected by critics of *ḥadīth* for his "consumption of alcohol,"[247] a very strange assertion to make when Nasser himself quotes Ibn Ḥanbal praising Khalaf as trustworthy despite drinking *nabīḏ.*

Al-Khalīlī called him a trustworthy scholar of *qirāʾāt* and that the *aʾimma* and *ḥuffāẓ* of Baghdad were satisfied with him.[248] Ibn Ḥibbān described him as a proficient *ḥāfiẓ* and a scholar of recitations.[249] Al-Rushāṭī and Ibn Khalfūn both called him trustworthy and an *imām* in recitations.[250] Al-Dānī referred to him as an *imām* in recitations and regarded him to be the best reciter of the Qurʿān after Khallād.[251] He was also praised by al-Naqqāsh and Salama bin ʿĀṣim for his proficiency in recitation.[252]

The recitations of Khalaf and Khallād are identical in meaning and only differ in variants that have to do with pronunciation and dialect.

Nāfiʿ bin ʿAbd al-Raḥmān bin Abī Nuʿaym (d. 169 AH)

Nāfiʿ was praised as a reliable narrator of *ḥadīth* by Ibn Maʿīn,[253] al-Nasāʾī,[254] and Abū Ḥatim.[255] Al-ʿIjlī included him in his *Thiqāt*.[256] The only exception was Ibn Ḥanbal who said that "he was nothing in *ḥadīth,"* and that he narrated objectionable *ḥadīth*.[257] However, Ibn ʿAdī

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[244] Al-Baġdādī, *Tārīkh Baġdād*, 8/322.
[245] Al-Jazīrī, *Al-Fiqh ʿalā al-Maḏāhib al-Arbaʿa*, 5/19.
[246] Ibn Abī Yaʿlā, *Ṭabaqāt al-Ḥanābila*, 1/145-146.
[247] Nasser, *The Second Canonization of the Qurʾān*, p. 135.
[248] Al-Khalīlī, *al-Irshād*, p. 237.
[249] Ibn Ḥibbān, *al-Thiqāt*, 5/156.
[250] Muġlaṭāy, *Ikmāl Tahḏīb al-Kamāl,* 4/208-210.
[251] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 3/362.
[252] Muġlaṭāy, *Ikmāl Tahḏīb al-Kamāl,* 4/210.
[253] Ibn Maʿīn, *al-Tārīkh li-Yaḥyā bin Maʿīn,* p. 165.
[254] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār,* p. 109.
[255] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 8/522.
[256] Al-ʿIjlī, *al-Thiqāt*, p. 447.
[257] Ibn Ḥajar, *Tahḏīb al- Tahḏīb,* 4/208.

stated that he had went through all of the narrations of Nāfiʿ and did not find anything objectionable.[258] Ibn al-Madīnī said that he was not problematic.[259]

When it came to the Qurʾān, Nāfiʿ was praised by all. Ibn Ḥibbān referred to him as the *imām* of recitation in Madinah, then quoted Al-Layth bin Saʿd who said, "I met the people of Madinah and they all used to say: 'The recitation of Nāfiʿ is a *sunnah*.'"[260] Al-Aṣmaʿī praised him for being a scholar of recitation, a jurist, and a worshiper.[261] Mālik and Ibn Wahb both said that the people of Madinah, the laypeople and scholars, all agreed upon the recitation of Nāfiʿ.[262] Mālik specifically said that Nāfiʿ is the *imām* of the people in recitation.[263] Ibn Ḥanbal himself, who weakened Nāfiʿ in ḥadīth, preferred the recitation of Nāfiʿ over everyone else's.[264]

In regards to the recitation of Nāfiʿ, we find his recitation being corroborated by the rest of the seven in most cases. Recitations not corroborated by the seven, however, are usually found in the recitation of Abū Jaʿfar, which is expected since Abū Jaʿfar was the teacher of Nāfiʿ. [265]

	Variant	Corroboration	Source
2:58	Yuġfar	Abū Jaʿfar	Al-Nashr, 2/161
2:81	khaṭīʾātuhu	Abū Jaʿfar	Al-Nashr, 2/164
2:119	tasʾal	Shayba bin Naṣāḥ, Yaʿqūb	Al-Kāmil, p. 491
2:214	ḥattā yaqūlu	Mujāhid, al-Zaʿfarānī	Al-Kāmil, p. 503
2:251	difāʿu	Abū Jaʿfar, Yaʿqūb	Al-Nashr, 2/173
3:13	Tarawnahum	Abū Jaʿfar, Yaʿqūb	Al-Nashr, 2/179
3:81	ātaynākum	Abū Jaʿfar	Al-Nashr, 2/181
4:11	wāḥidatun	Abū Jaʿfar	Al-Nashr, 2/186
4:31	Madkhalan	Abū Jaʿfar	Al-Nashr, 2/187
5:119	Yawma	Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 258
6:55	Sabīla	Abū Jaʿfar	Al-Nashr, 2/194
6:100	wa-kharraqū	Abū Jaʿfar	Al-Nashr, 2/196
7:32	khāliṣatun	Qatāda, Shayba	Al-Kāmil, p. 551
7:105	ʿalayya	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 286
7:141	yaqtulūna	Shayba bin Naṣāḥ	Jāmiʿ al-Qirāʾāt, 2/563
7:161	khaṭīʾātukum	Abū Jaʿfar, Yaʿqūb	Al-Nashr, 2/204

[258] Ibn ʿAdī, *al-Kāmil fī Ḍuʿafāʾ al-Rijāl*, 8/310.
[259] Al-Ḏahabī, *Mīzān al-Iʿtidāl*, 7/7.
[260] Ibn Ḥibbān, *al-Thiqāt*, 4/338.
[261] Abū Nuʿaym, *Ḏikr Akhbār Aṣbahān,* 2/227.
[262] Ibn Mujāhid, *al-Sabʿa*, pp. 62-63.
[263] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār,* p. 107.
[264] Ibn Abī Yaʿlā, *Ṭabaqāt al-Ḥanābila,* 1/202.
[265] Ibn Mujāhid, *al-Sabʿa*, p. 61.

7:202	yumiddūnahum	Abū Jaʿfar	Al-Nashr, 2/206
12:10	ġayābāti	Abū Jaʿfar	Al-Nashr, 2/220
12:15	ġayābāti	Abū Jaʿfar	Al-Nashr, 2/220
14:18	ar-riyāḥu	Abū Jaʿfar	Al-Nashr, 2/224
16:27	tushāqqūni	Al-Ḥasan	Al-Muḥarrir al-Wajīz, p. 1091
16:62	mufriṭūna	Abū Jaʿfar	Al-Nashr, 2/228
21:47	mithqālu	Abū Jaʿfar	Al-Nashr, 2/243
22:31	fa-takhaṭṭafuhu	Abū Jaʿfar	Al-Nashr, 2/245
22:40	difāʿu	Abū Jaʿfar, Yaʿqūb	Al-Nashr, 2/173
22:59	madkhalan	Abū Jaʿfar	Al-Nashr, 2/187
23:67	tuhjirūna	Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 405
24:7	an laʿnatu	al-Mufaḍḍal, Yaʿqūb	Al-Kashf wal-Bayān 19/59
24:9	wal-khāmisatu an ġaḍiba Allāhu ʿalayhā	Al-Mufaḍḍal from ʿĀṣim	Jāmiʿ al-Bayān, p. 641
27:89	fazaʿi yawmaʾiḏin	Abū Jaʿfar	Al-Nashr, 2/255
28:57	tujbā	Abū Jaʿfar, Ruways	Al-Nashr, 2/256
30:39	li-turbū	Abū Jaʿfar, Yaʿqūb	Al-Nashr, 2/258
31:15	mithqālu	Abū Jaʿfar	Al-Nashr, 2/243
41:19	naḥshuru aʿdāʾa	Al-Ḥasan, Yaʿqūb	Al-Kāmil, p. 632
42:33	ar-riyāḥa	Abū Jaʿfar	Al-Nashr, 2/168
43:19	ʿa-ushhidū	Abū Jaʿfar	Al-Nashr, 2/276
63:5	lawaw	Shayba bin Naṣāḥ	Jāmiʿ al-Qirāʾāt, 3/359
68:51	la-yazliqūnaka	Abū Jaʿfar	Al-Nashr, 2/291
74:56	taḏkurūna	Al-Zuhrī	Jāmiʿ al-Qirāʾāt, 3/409
75:7	baraqa	Abū Jaʿfar	Al-Nashr, 2/294
85:22	maḥfūẓun	Ibn Muḥayṣin	Tafsīr al-Ṭabarī, 12/530
88:11	tusmaʿu fīhā lāġiyatun	Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 581

a) Warsh / ʿUthmān bin Saʿīd (d. 197 AH)

Ibn Ḥibbān included Warsh in his *Thiqāt* and referred to him as a scholar in the recitation of the people of Madinah.[266] Yūnus bin ʿAbd al-Aʿlā[267] also praised his recitation and Ibn Yūnus al-Miṣrī referred to him as the "reciter of the people of Egypt." [268]

[266] Ibn Ḥibbān, *al-Thiqāt*, 5/322.
[267] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār,* p. 173.
[268] Ibn Quṭlūbuġā, *al-Thiqāt mimman lam Yaqaʿ fī al-Kutub al-Sitta*, 7/84.

b) Qālūn / ʿĪsā bin Mīnāʾ al-Madanī (d. 220 AH)

Qālūn was regarded to be trustworthy by al-Barqī[269] while Aḥmad bin Ṣāliḥ mocked those that took *ḥadīth* from him.[270] Ibn Ḥibbān included him in his *Thiqāt.*[271]

Qālūn was given his name by Nāfiʿ due to his proficiency in reciting the Qurʾān. Qālūn is the Arabized form of καλων in old Greek, which means "good."[272]

Ibn Abī Ḥātim provides fascinating information about Qālūn's hearing impairment by the latter's student al-Hisinjānī who said, "Qālūn,ʿĪsā bin Mīnāʾ, was very deaf, and if you were to raise your voice to no end, he wouldn't hear it. If one were to read the Qurʿān to him, he would look at the lips of the reciter and correct his mistakes."[273] Ibn al-Jazarī adds that he was unable to hear the sound of a horn, but could hear recitations.[274] Qālūn's inability to hear certain frequency sounds at greater amplitudes, like shouting or horns, while still being able to clearly hear moderate level speech is uncommon, but is a recognized medical condition.[275]

Additionally, Qālūn's recitation doesn't differ from Warsh's recitation when it comes to the meaning of the words.

ʿAlī bin Ḥamza al-Kisāʾī (d. 189 AH)

Not too much has been said about al-Kisāʾī by the scholars of *ḥadīth* apart from Ibn Maʿīn saying, "I have not seen one that is more truthful than al-Kisāʾī."[276] Ibn Ḥibbān considered him to be solid in *ḥadīth.*[277]

As for his prowess in recitation, we find much praise. Al-Qāsim bin Sallām said that recitation was his field and that he hasn't met anyone as proficient as al-Kisāʾī in it. Khalaf said that the people dotted their copies of the Qurʾān based on what al-Kisāʾī recited. Al-Anbāri said

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[269] Al-Barqī, *Tamyīz Thiqāt al-Muḥadithīn*, p. 475.
[270] Al-Ḏahabī, *Mīzān al-Iʿtidāl*, 5/394.
[271] Ibn Ḥibbān, *al-Thiqāt*, 5/354.
[272] Al-Ḏahabī*, Maʿrifat al-Qurrāʾ al-Kibār,* p. 173.
[273] Ibn Abī Ḥātim, *al-Jarḥ wal-Taʿdīl*, 3/371. An example of Qālūn's precision can be found Ibn Mujāhid's *al-Sabʿa* p. 136 where he would catch the minutest variant that had to do with a repeated *hamza.*
[274] Ibn al-Jazarī, *Ġāyat al-Nihāya fī Ṭabaqāt al-Qurrāʾ,* 1/543.
[275] For further reading, see Benjamin W. Y. Hornsby and Todd A. Rickett, "The effects of hearing loss on the contribution of high- and low frequency speech information to speech understanding. II. Sloping hearing loss," *Journal of the Acoustical Society of America* 119:3 (2006): 1752-1763.
[276] Al-Ḏahabī*, Maʿrifat al-Qurrāʾ al-Kibār,* p. 151.
[277] Ibn Ḥibbān, *al-Thiqāt*, 5/326.

that he was the top reciter of the Qurʾān and had so many students that he was forced to teach them as a single large group instead of individually.[278]

Nasser strangely provides a quote by Ibn al-Aʿrābī describing al-Kisāʾī as someone with "*rahaq.*" Nasser translates the term to mean "liar/impudent."[279] The former choice makes little sense since the statement ends with al-Kisāʾī being described as "truthful."[280] The report also includes Ibn al-Aʿrābī claiming that al-Kisāʾī would be around attractive beautiful young boys and would often drink *nabīḏ*.[281] However, the report is disconnected between the source of the report, al-Marzabānī (d. 385) and Ibn al-Aʿrābī (d. 231), and thus, should be dismissed.[282] Moreover, al-Kisāʾī was appointed by the caliph to teach his boys. [283] The caliph, Hārūn al-Rashīd, surely could've found a more suitable teacher for his offspring than a supposedly alleged drunkard child molester!

	Variant	Corroboration	Source
3:19	inna	Ibn ʿAbbās	Ma'ānī al-Qurʾān, 1/200
3:171	wa-inna	Al-Mufaḍḍal, Al-Farrāʾ	Tafsīr al-Thaʿlabī, 9/422
5:45	wal-ʿaynu	The Prophet (peace be upon him)	Juzʾun fīhi Qirāʾāt al-Nabī, p. 149
5:45	wal-anfu	The Prophet (peace be upon him)	Juzʾun fīhi Qirāʾāt al-Nabī, p. 149
5:45	wal-ʾuḏunu	The Prophet (peace be upon him)	Juzʾun fīhi Qirāʾāt al-Nabī, p. 149
5:45	was-sinnu	The Prophet (peace be upon him)	Juzʾun fīhi Qirāʾāt al-Nabī, p. 149
5:112	hal tastaṭīʿu rabbaka	Abū Bakr bin ʿAyyāsh	Jāmiʿ al-Bayān p. 487
7:59, 70, 85	min ilāhin ġayrihi	Abū Jaʿfar	Al-Nashr 2/203
11:46	ʿamila ġayra	Yaʿqūb, al-Jaḥdarī, Abū Baḥriyya	Al-Kāmil, p. 572
11:50, 61, 84	min ilāhin ġayrihi	Abū Jaʿfar	Al-Nashr 2/203
14:46	la-tazūlu	Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 344
17:7	li-nasūʾa	ʿAlī bin Abī Ṭālib, Zayd bin ʿAlī	Al-Baḥr al-Muḥīṭ, 7/16
17:102	ʿalimtu	Al-Aʿmash	Itḥāf Fuḍalāʾ al-Bashar, p. 362
23:23	min ilāhin ġayrihi	Abū Jaʿfar	Al-Nashr, 2/203
27:25	alā yasjudū	Abū Jaʿfar, Ruways from Yaʿqūb	Al-Nashr, 2/253
44:49	annaka	Al-Ḥasan	Itḥāf Fuḍalāʾ al-Bashar, p. 500
51:44	uṣ-ṣaʿqatu	Ibn Muḥayṣin	Itḥāf Fuḍalāʾ al-Bashar, p. 517
66:3	ʿarafa	Abū Bakr bin ʿAyyāsh	Jāmiʿ al-Bayān, p. 749

[278] Al-Ḏahabī, *Maʿrifat al-Qurrāʾ al-Kibār,* p. 151-152.
[279] Nasser, *The Second Canonization of the Qurʾān*, pp. 134.
[280] The term *rahaq* may also refer to sinfulness, silliness, or hastiness. See Ibn al-Athīr, *al-Nihāya fī Ġarīb al-Ḥadīth wal-Athar*, p. 386.
[281] The consumption of *nabīḏ* by the people of Kūfa was previously in the section on Khalaf above.
[282] Al-Ḥamawī, *Muʿjam al-Udabāʾ,* 4/1739-1740.
[283] Al-Baġdādī, *Tārīkh Baġdād*, 11/402.

67:30	fa-sa-yaʿlamūna	ʿAlī bin Abī Ṭālib	Maʿānī al-Qirāʾāt, p. 526
83:26	khātamuhu	ʿAlqama bin Qays	Ma'ānī al-Qurʾān, 3/248
89:25	yuʿaḏḏabu	Al-Ḥasan, Yaʿqūb	Itḥāf Fuḍalāʾ al-Bashar, p. 584
89:26	Yūthaqu	Al-Ḥasan, Yaʿqūb	Itḥāf Fuḍalāʾ al-Bashar, p. 584
97:5	maṭliʿi	Al-Aʿmash, Khalaf	Itḥāf Fuḍalāʾ al-Bashar, p. 592

a) Abū al-Ḥārith al-Layth bin Khālid (d. 240 AH)

Al-Dānī referred to Abū al-Ḥārith as one of the most dignified companions of al-Kisāʾī.[284]

The recitations of Abū al-Ḥārith and al- Dūrī are identical in meaning, but only differ in variants that have to do with pronunciation and dialect.

b) Ḥafṣ bin ʿOmar Al-Dūrī (d. 246 AH)

Al-Dūrī is the same *rāwī* mentioned previously under Abū ʿAmr bin al-ʿAlāʾ.

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[284] Ibn al-Jazarī, *al-Nashr fī al-Qirāʾāt al-ʿAshr,* 1/173.

Conclusion

Determining the status of the reciters in both their recitation and accuracy in *ḥadīth* transmission wasn't a task that was neglected by classical scholars. The recitations of the seven eponymous reciters and their two *rāwīs* were canonized due to their precision and the validation they received from their communities.

As for their status as narrators of *ḥadīth,* we find that the majority of the reciters were considered reliable, as opposed to Nasser's claim that the seven eponymous reciters and their two *rāwīs* were all weak.[285] A fair assessment of the verdicts of the critics of *al-jarḥ wal-taʿdīl* leads to a very different conclusion. After gathering their different opinions, studying them, contextualizing their views, and reconciling conflicting opinions, one can assert that it was only al-Bazzī and Ḥafṣ that were generally rejected by the critics.

Furthermore, the recitations of al-Bazzī and Ḥafṣ, who were considered to be the least reliable from among the reciters in *ḥadīth,* were fully corroborated, a testament to their precision in recitation. By seeking out corroborations for the reciters, we are able to demonstrate the accuracy of all of the seven reciters and their *rāwīs.*

[285] Nasser, *The Transmission of the Variant Readings of the Qurʾān*, p. 111.

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